THE CONFESSION OF FAITH,

First agreed upon by the Assembly of Divines at *Westminster*.

And now appointed by the Generall Assembly of the Kirk of *Scotland* to be a part of Uniformity in Religion, between the Kirks of *Christ*, in the three Kingdomes.

NATIONAL LIBRARY OF SCOTLAND

CHAP. I.

Of the Holy Scripture.

ALthough the light of Nature, and the works of Creation and Providence, do so far manifest the Goodnesse, Wisedom, and Power of God, as to leave men

a Rom. 2. 14, 15 Rom. 1. 19, 20. Pſal. 19 1, 2 3. Rom. 1. 32. with Chap. 2. 1

unexcuſable *a*; yet are they not ficient to give that knowledge of and of his Will; which is neceſ unto Salvation *b*. Therefore it p

b 1 Cor. 1. 21. 1 Cor. 7. 13, 14

ſed the Lord at ſundry times, and diverſe manners, to reveal himſ and to declare that his Will u

c Heb. 1. 1

his Church *c*; and afterwards the better preſerving, and propa ting of the Truth, and for the m ſure eſtabliſhment and comfort the Church againſt the corruption the fleſh, and the malice of Sath and of the world; to commit t

d Prov. 22. 19, 20, 21 Luke 1. 3, 4 Rom. 15. 4 Mat. 4. 4, 7, 10. Iſaia 8. 19, 20

fame wholly unto writing *d*; whi maketh the holy Scripture to be m neceſſary *e*; thoſe former wayes Gods revealing his Will unto People, being now ceaſed *f*.

e 2 Tim. 3. 15. 2 Pet. 1. 19

f Heb. 1. 1, 2.

II. Under the name of H Scripture, or the Word of G written; are now contained all Books of the Old and New Te ment, which are theſe:

Of the Old Testament.

Genesis
Exodus
Leviticus
Numbers
Deuteronomie
Joshua
Judges
Ruth
I. Samuel
II. Samuel
I. Kings
II. Kings
I. Chronicles
II. Chronicles
Ezra
Nehemiah
Esther
Job
Psalmes
Proverbs
Ecclesiastes
The Song of Songs
Isaiah
Jeremiah
Lamentations
Ezekiel
Daniel
Hosea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habbakuk
Zephaniah
Haggai
Zechariah
Malachi

Of the New Teſtamen

The Goſpels according to

Matthew.
Mark.
Luke.
John.
The Acts of the Apoſtles.
Pauls Epiſtles to the Romans.
Corinthians I.
Corinthians II.
Galatians.
Epheſians
Philippians.
Coloſſians
Theſſalonians I.
Theſſalonians II.
To Timothy I.
To Timothy II
To Titus.
To Philemon.
The Epiſtle t
the Hebrews
The Epiſtle o
James.
The firſt and
cond Epiſtle
of Peter.
The firſt, ſecon
and third Ep
ſtles of John
The Epiſtle o
Jude.
The Revelatio
of John.

A

All which are given by inspiration of God, to be the Rule of Faith and life *g*.

g Luke 16 19 31 Eph. 2. 20 Rev. 21. 18, 19. 2 Tim. 3. 16

III. The Books commonly called Apocrypha, not being of Divine inspiration, are no part of the Canon of the Scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other humane Writings *b*.

b Luke 24. 27. 44 Rom. 3. 2 2 Pet. 1. 21

IV. The authority of the holy Scripture, for which it ought to be believed and obeyed; dependeth not upon the Testimony of any man, or Church; but wholly upon God (who is Truth it self) the Author thereof: and therefore it is to be received, because it is the Word of God *i*.

i 2 Pet. 1. 19. 21 2 Tim. 3. 16 John 5. 9 1 Thes. 2. 13

V. We may be moved and induced by the Testimony of the Church, to an high and reverend esteem of the holy Scripture *k*. And the heavenliness of the Matter, the efficacy of the Doctrine, the Majestie of the Stile, the consent of all the Parts, the Scope of the whole (which is, to give all glory to God,) the full discovery it makes of the only way of mans salvation, the many other incomparable Excellencies, and the

k 1 Tim. 3. 15

intire perfection thereof, are A
ments whereby it doth abund
ly evidence it self to be the Wo
God; yet notwithstanding, our
persuasion and assurance of the
fallible truth, and Divine auth
thereof, is from the inward wor
the holy Spirit, bearing witnesse
l 1 John 2. 20. 27 and with the Word in our hearts

John 6. 13, 14. 1 Cor. 2. 10, 11, 12 Isaia 59. 21

VI. The whole Counsell of G
concerning all things necessary
his own Glory, mans Salvati
Faith, and Life, is either expres
down in Scripture, or by good
necessary consequence may be
duced from Scripture: unto wh
nothing at any time is to be ad
whether by new Revelation of
m 2 Pet. 3. 15, 16, 17 Spirit, or traditions of men *m*. Ne
Gal. 1. 8, 9 2 Thes. 2. 2 theless we acknowledge the inw
illumination of the Spirit of Go
be necessary for the saving un
standing of such things as are re

n John 6. 45 1 Cor. 2. 9, 10, 12 led in the Word *n*: and that there
some circumstances concerning
Worship of God, and governm
of the Church, common to hum
actions and Societies, which ar
be ordered by the light of Na
and Christian Prudence, accor
to the generall Rules of the W

re Which are alwayes to be obſerved *o*. o 1 Cor. 11, 13, 14
bund VII. All things in Scripture are 1 Cor. 14. 26. 40
Wo not alike plaine in themſelves, nor a-
our ke clear unto all *p*: yet thoſe things p 2 Peter 3. 16
f the which are neceſſary, to bee known,
auth elieved, and obſerved for ſalvation,
wor are ſo clearly propounded and ope-
neſſ ed in ſome place of Scripture or
arts other, that not only the Learned, but
of the unlearned, in a due uſe of the or-
ſary dinary means may attain unto a
lvati ufficient Underſtanding of them *q*. q Pſal. 119. 105. 130
reſſ VIII. The Old Teſtament in
ood Hebrew (which was the Native
be language of the people of God of
wh Old,) and the New Teſtament in
add Greek, (which at the time of the
of writing of it, was moſt generally
New known to the Nations) being im-
inw mediatly inſpired by God, and by
God his ſingular care and providence kept
und pure in all ages, are therefore Au-
rev thenticall *r*, ſo as, in all controver- r Mat. 5. 18
ere ſies of Religion, the Church is final-
ng ly to appeal unto them *ſ*. But, be- ſ Iſaia 8. 20 Acts 15. 15 John 5. 39. 46
rnm cauſe theſe Originall Tongues are
um not known to all the people of God,
are who have right unto and intereſt in
Nat the Scriptures, and are commanded
ord in the fear of God, to read and ſearch
V them *t*: therefore they are to be tran- t John 5. 39
w

slated into the vulgare languag
every Nation unto which they co
s, that the Word of God dwell
plentifully in all, they may wors
him in an acceptable manner
and through patience and com
of the Scriptures, may have hope

s 1 Cor. 14. 6. 9. 11, 12 24. 27, 28
t Col. 3. 16
x Rom. 15. 4.

IX, The infallible Rule of In
pretation of Scripture, is the Sc
ture it self: and therefore when th
is a Queſtion about the true and
ſenſe of any Scripture (which is
manifold, but one) it muſt be ſe
ched and known by other places t
ſpeak more clearly y.

y 2 Peter 1. 20. 21 Acts 15. 15, 16

X. The Supream Judge, by wh
all controverſies of Religion are
be determined, and all decrees
Councels, Opinions of anc
Writers, Doctrines of men, and
vate ſpirits, are to be examined; a
in whoſe ſentence we are to reſt,
be no other but the holy Spirit ſpe
ing in the Scripture z.

z Matth. 22. 29. 31 Eph. 2. 20, with Acts 28. 25

CHAP. II.

Of God, and of the Holy Trinity

THere is but one only a, livi
and true God b: who is infi
in Being and Perfection c, a m
pure ſpirit d, inviſible e, without

a Deut 6. 4 1 Cor. 8. 4. 6
b 1 Theſ. 1. 9 Jer. 10. 10
c Job 11. 7, 8, 9 Job 26. 14
d John 4. 4
e 1 Tim. 1. 17

guage y, parts f, or passions g, immutable h, ey commense i, eternall k: incomprehen- lwellible l, Almighty m, most wise n, worsmost holy o, most free p, most ab- ner solute q, working all things accor- comsling to the counsell of his own im- ope mutable and most righteous will r, f Infor his own glory s, most loving t, e Scgracious, mercifull, long-suffering, en thabundant in goodnesse and truth, and fforgiving iniquity, transgression, and is sin u, the rewarder of them that dili- e segently seek him w, and withall, most ces thjust and terrible in his judgments x, hating all sin y, and who will by no whimeans clear the guilty z.

are II. God hath all life a, glory b, rees goodnesse c, blessednesse d, in, and ancie of himself; and is alone in, and un- nd p to himself all-sufficient, not stand- d; an ing in need of any creatures which he t, c hath made e, nor deriving any glory speal from them f, but onely manifesting his own glory, in, by, unto, and upon them: Hee is the alone foun- tain of all Being, of whom, through whom, and to whom are all things g, and hath most Soveraigne domini- on over them, to doe by them, for them, or upon them whatsoever him- self pleaseth h. In his sight all things are

f Deut. 4. 15. 15. John 4. 24. with Luke 24. 39
g Acts 14. 11, 15
h Jam. 1. 17 Mal. 3. 6
i 1 Kings 8. 27. Jer. 23. 23, 24
k Psal 90. 2 1 Tim. 1. 17
l Psal. 145. 3
m Gen. 17. 1 Rev. 4. 8
n Rom. 16. 27
o Isa. 6. 3 Rev. 4. 8
p Psal. 115. 3
q Exod. 3. 14
r Eph. 1. 11
s Prov. 16. 4 Rom. 11. 36
t 1 John 4. 8, 16
u Exod. 34. 6, 7
w Heb. 11. 6
x Nehem. 9. 32, 33
y Psal. 5. 5, 6
z Nah. 1. 2, 3 Exod. 34. 7
a John 5. 26
b Acts 7. 2
c Psal. 119. 68
d 1 Tim. 6. 15. Rom. 9. 5
e Acts 17. 24, 25
f Job 22. 2, 3
g Rom. 11. 36
h Rev. 4. 11 1 Tim. 6. 15 Dan. 4. 25, 35

i Heb. 4. 13 are open and manifest *i*, his K
ledge is infinite, infallible, and
k Rom. 11. 33, 34 Psal. 147. 5 dependent upon the creature *k*
as nothing is to him contingen
l Acts 15. 18 Ezek. 11. 5 uncertain *l*. He is most holy in
his counsels, in all his works, and
m Psal. 145. 17. Rom. 7. 12 all his commands *m*, To him is
from Angels and men, and e
other creature, whatsoever wors
service, or obedience he is pleas
n Rev. 5. 12, 13, 14 require of them *n*.

III. In the Unity of the God-h
there bee Three Persons, of one
stance, power, and eternity;
the Father, God the Son, and
o 1 John 5. 7 Mat. 3. 16, 17 Mat. 28. 19 2 Cor. 13. 14 the holy Ghost *o*, The Father i
none, neither begotten, nor pro
ding: The Son is eternally beg
p John 1. 14 28 ten of the Father *p*, the Holy G
q John 1. 15 26 Gal. 4. 6 eternally proceeding from the
ther and the Son *q*,

CHAP. III.

Of GODS Eternall Decree.

GOD from all eternity did
the most wise and holy C
a Eph. 1. 11 Rom. 11. 33 Heb. 6. 17 fell of his own Will, freely, and
changeably ordain whatsoever c
Rom. 9. 15, 18 to passe *a*; yet so, as thereby,
b James 1. 13. 17 1 John 1. 5 ther is God the Author of sin *b*
his violence offered to the will of

Crea

is K atures, nor is the Liberty or con-
and gency of second Causes taken a-
ure ay, but rather established *c*.

ingent II. Although God knows whatso-
y in er may or can come to passe upon
, and supposed conditions *d*, yet hath he
m is ot decreed any thing, because he
nd ever saw it as future, or as that which
wor should come to passe upon such con-
leasditions *e*.

III. By the decree of God, for the
d-hea manifestation of his Glory, some
one sumen and Angels *f*, are predestinated
y; G unto everlasting life, and others fore-
nd Gordained to everlasting death *g*.

er is IV. These Angels and men, thus
proc predestinated and fore-ordained, are
beg particularly, and unchangeably de-
y Ghsigned, and their number is so cer-
ne Fain, and definite, that it cannot be
either increased or diminished *h*:

V. Those of mankinde, that are
predestinated unto Life, God; be-
fore the foundation of the world was
lid, laid, according to his eternal and im-
Cou mutable purpose, and the secret coun-
d u sell and good pleasure of his Will,
con hath chosen, in Christ unto everla-
, n ing glory *i*: out of his meer free
b, ce and love, without any foresight
of s Faith, or good works, or perseve-
atu rance

c Acts 2. 23 Mat. 17. 12 Acts 4. 27, 28. Job 19. 11 Prov. 16. 33
d Acts 15. 18 1 Sam. 23. 11, 12 Mat. 11. 21, 23
e Rom. 9. 11, 13. 16. 18
f 2 Tim. 2. 21 Mat. 25. 41
g Rom. 9. 22, 23 Eph. 1. 5, 6 Prov. 16. 4.
h 2 Tim. 2. 19. John 13. 18
i Eph. 1. 4, 5, 11 Rom. 8. 30 2 Tim. 1. 9. 1 Thes. 5. 9

rance in either of them, or any
thing in the creature as condi
k Rom.9.11 13.16 or causes moving him thereun
l Eph.1.4.9 Eph.1.6.12 and all to the praise of His glo
grace *l*.

VI. As God hath appointe
Elect unto glory, so hath he, by
eternall and most free purpose o
Will, foreordained all the m
m 1 Pet. 1.2 Eph. 1. 4, 5 Eph. 2. 10 2 Thes. 2. 13 thereunto *m*. Wherefore they
are elected, being fallen in *A*
n 1 Thes. 5. 9, 10 Tit. 2. 14 are redeemed by Christ *n*, are eff
ally called unto faith in Christ, b
Spirit working in due season, ar
o Rom. 8. 30 Eph. 1. 5 2 Thes. 2. 13 stified, adopted, sanctified *o*, and
p 1 Pet. 1. 5 by his power through faith unto
vation *p*. Neither are any othe
deemed by Christ, effectually ca
justified, adopted, sanctified
q John 17. 9 Rom. 8. 28 to the end. Joh. 6. 64, 65 John 10. 26 John 8. 47 saved, but the Elect onely *q*.

VII. The rest of mankind God
pleased, according to the unsea
able counsell of his own Will, w
by he extendeth, or withholdeth
cy, as he pleaseth, for the glory o
Soveraign Power over his creat
to passe by, and to ordain the
r Mat. 11. 25, 26 Rom. 9 17, 18. 21, 22 2 Tim. 2. 19, 20. Jude v. 4 1 Pet. 2, 8 dishonour and wrath, for their
to the praise of his glorious justic

VIII. The Doctrine of this
Mystery of Predestination is b

r any ndled with speciall prudence and
ondi re ſ; that men attending the will of ſ Rom. 9. 20
reunt od revealed in his Word, and yeel- Rom. 11. 33
is glo ng obedience thereunto, may, Deut. 19. 29
om the certainty of their effectuall
ointed ocation, be assured of their eter-
e, by all Election *t*. So shall this Do- *t* 2 Pet. 1. 10
ose o trine afford matter of praise, reve-
e m ence, and admiration of God *u*, and *u* Eph. 1. 6
hey w humility, diligence, and abundant Rom. 11. 33
n *Ad* onsolation to all that sincerely *w* Rom. 11.
e effe bey the Gospel *w*. 5 6. 20
2 Pet. 1. 10
ist, by Rom. 8. 33
, are Luke 10. 20
and k

CHAP. IV.

Of Creation.

unto IT pleased God the Father, Son,
other and Holy Ghost *a*, for the mani- *a* Heb. 1. 2
y cal festation of the glory of his eternall John 1. 1, 3
ied Power, Wisdom, and Goodnesse *b*, Gen. 1. 2
Job 26. 13
n the beginning, to create, or make Job 33. 4
God of nothing the World, and all things *b* Rom. 1. 20
nsear herein, whether visible or invisible, Jer. 10. 12
, whin the space of six dayes, and all very Psal. 104. 24
eth m good *c*. Psal. 33. 5, 6
y of I II. After God had made all other *c* Gen. 1. ch.
eatur creatures, he created Man, male and Heb. 1. 2. 3
hem female *d*, with reasonable and im- Col. 1. 16
eir s mortall souls *e*, indued with know- Acts 17. 24
tice ledge, righteousnesse, and true holi- *d* Gen. 1. 27
igra nesse, after his own Image *f*, having *e* Gen. 27. with Eccl. 12. 7. and Luke 23. 43 and Matth. 10. 28
bf a he Law of God written in their *f* Gen. 1. 26. Col. 3. 10. Eph. 4. 24

hearts

g Rom. 2. 14, 15
b Eccl. 7. 29

hearts g, and power to fulfill it
yet, under a possibility of tran
sing, being left to the liberty o
own will, which was subject

i Gen. 3. 6
Eccl. 7. 29

change i. Beside this Law writ
their hearts, they received a
mand, not to eat of the tree of K
ledge of good and evil, which w
they kept, they were happy in

k Gen. 2. 27
Gen. 3. 8, 9
10, 11. 23
l Gen. 1. 26
28

Communion with God k, and
Dominion over the creatures l.

CHAP. V.

Of Providence:

a Heb. 1. 3

GOD the great Creatour
things, doeth uphold a, d

b Dan. 4. 34
35. Psal. 135
6. Acts 17
25, 26. 28
Job 38. 39,
40, 41
Chapters.
c Matth. 10
29, 30, 31
d Prov. 15. 3
Psal. 104. 24
Psal. 145. 17
e Acts 15. 18
Psal. 94. 8,
9, 10, 11
f Eph. 1. 11
Psal. 33. 10,
11
g Isa. 63. 14
Eph. 3. 10
Rom. 9. 17
Gen. 45. 7
Psal. 145. 7
h Acts 2. 23

disposse, & govern all Creatures,
ons, and things b, from the gr
even to the least c, by his most
and Holy Providence d, accordi
his infallible fore-knowledge e
the free, & immutable counsell
own Will f, to the praise of the
of His Wisdom, Power, Ju
Goodnesse, and Mercy g,

II. Although in relation t
for-knowledge and decree of
the first cause, all things co
passe immutably, and infalli
yet, by the same Providence H
dereth them to fall out, accordi

nature of second Causes, either necessarily, freely, or contingently *i*.

III. God in his ordinary Providence maketh use of means *k*: yet free to work without *l*, above *m*, and against them at his pleasure *n*.

IV. The Almighty power, unsearchable wisedom, and infinite goodnesse of God so farre manifest themselves in his Providence, that it extendeth it self even to the first Fall, and all other sins of Angels and men *o*, and that not by a bare permission *p*, but such as hath joyned with it a most wise and powerfull bounding *q*, and otherwise ordering and governing of them, in a manifold dispensation, to his own holy ends *r*: yet so, as the sinfulnesse thereof proceedeth onely from the creature, and not from God, who being most holy and righteous, neither is, nor can be the Author or Approver of sin *s*.

V. The most wise, righteous, and gracious God doth oftentimes leave for a season his own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption, and deceitfulnesse of their

i Gen. 8. 22 Jer. 31. 35 Exod. 21. 13 with Deut. 19. 5

k 1 Kings 22 28. 34 Isa. 10. 6, 7 Acts 27. 31 44

l Isaia 55. 10 11. Hos. 2. 21, 22 Hos. 1. 7 Matth. 4. 4 Job 14. 10

m Rom. 4. 19 20, 21

n 2 King. 6. 6 Dan. 3. 27

o Rom. 11. 32, 33, 34 2 Sam. 24. 1 with 1 Chr. 21. 1. 1 King. 22. 22, 23 1 Chro. 10. 4 13, 14. 2 Sam. 16. 10. Acts 2. 23. Acts 4. 27, 28

p Acts 14. 16

q Psal. 76. 10 2 Kings 19. 28

r Gen. 50. 20 Isaia 10. 6, 7 12

s Jam. 1. 13, 14. 17 1 John 2. 16 Psal. 50. 21

their hearts, that they m
t 2 Chro. 32 25, 26, 31 2 Sam. 24. 1 humbled t, and, to raise the more close and constant depe for their support upon himself, make them more watchfull a all future occasions of sin, a
u 2 Cor. 12. 7, 8, 9 Psal. 73. throughout. Psal. 77. 2. 10. 12 Mar. 14. 56 to the end. with John 21. 15, 16, 17 sundry other just and holy ends

VI. As for those wicked an godly men, whom God as a r ous Judge for former sins doth
w Rom. 1. 24. 26. 28 Rom. 11. 7, 8 x Deut. 29. 4 and harden w, from them he n ly withholdeth his grace, wh they might have been inlight their understandings, and wr upon in their hearts x, but times also withdraweth the
y Mat. 13. 12 Mat. 25. 29 which they had y, and expoſeth to such objects as their corr
z Deut. 1. 30 2 Kings 8. 12, 13 makes occasion of sin z, an all; gives them over to thei lusts, the temptations of the
a Psal. 81. 11 12. 2 Thes. 2. 10, 11, 12 and the power of Satan a, whe comes to pass that they harden
b Exod. 7. 3 with Exod. 8. 15. 32 2 Cor. 1. 15. 16. Isa. 8. 14 1 Pet. 2. 7 8 Isa. 6. 9, 10 with Acts 28. 26, 27 selves, even under those means God useth for the softning thers b.

VII. As the providence c doth in generall, reach to all tures; so after a most speciall it taketh care of his Church, a poseth al things to the good th

C

CHAP. VI.

Of the fall of Man, of Sin, and of the punishment thereof.

OUr first Parents being seduced by the subtilty and temptation of Satan, sinned in eating the forbidden fruit *a*. This their sin, God was pleased according to his wise and holy counsell, to permit, having purposed to order it to his own glory *b*.

II. By this sin they fell from their originall righteousnesse and communion with God *c*, and so became dead in sin *d*, and wholly defiled in all the faculties and parts of soul and body *e*.

III. They being the root of all mankinde, the guilt of this sin was imputed *f*, and the same death in sin and corrupted nature, conveyed to all their posterity descending from them by ordinary generation *g*.

IV. From this originall corruption, whereby we are utterly indisposed, disabled, and made opposite to all good *h*, and wholly inclined to all evill *i*, do proceed all actuall transgressions *k*.

V. This corruption of nature during this life, doth remain in those that are regenerated *l*; and, although it

a Gen. 3. 13. 2 Cor. 11. 3
b Rom. 11. 32
c Gen. 3. 6, 7. 8. Eccles. 7. 29. Rom. 3. 23
d Gen. 2. 17. Eph. 2. 1
e Tit. 1. 15. Gen. 6. 5. Jer. 17. 9. Rom. 3. 10 to 19
f Gen. 1. 27, 28 and Gen. 2. 16, 17 and Act. 17. 26. with Rom. 5. 12, 15, 16, 17, 18, 19 and 1 Cor. 15. 21, 22, 45
g Psal. 51. 5. Gen. 5. 3. Job 14. 4. Job 15. 14
h Rom. 5. 6. Rom. 8. 7. Rom. 7. 18. Col. 1. 21
i Gen. 6. 5. Gen. 8. 21. Rom. 3. 10, 11, 12
k Jam. 1. 14, 15. Eph. 2. 2, 3. Mat. 15. 19
l 1 John 1. 8, 10. Rom. 7. 14, 17, 18, 23. Jam. 3. 2. Prov. 20. 9. Eccles. 7. 20

it be, through Christ, pardone
mortified, yet both it self, and
motions thereof are truly an
perly sin *m*.

m Rom. 7. 5. 7, 8. 25 Gal. 5. 17

VI. Every sin, both Origina
Actuall, being a transgression
righteous Law of God, and co
thereunto *n*, doth, in it's own n
bring guilt upon the sinner *o*, w
by he is bound over to the wra
God *p*, and curse of the Law *q*
so made subject to death *r*, wi
miseries spirituall *s*, temporall *t*
eternall *u*,

n 1 John 3, 4 *o* Rom. 2. 15 Rom. 3 9. 19 *p* Eph. 2. 3 *q* Gal. 3. 10 *r* Rom. 6. 23 *s* Eph. 4. 18 *t* Rom. 8. 20 Lam. 3. 39 *u* Mat. 25. 41 2 Thes. 1. 9

CHAP. VII.

Of Gods Covenant with Ma

THe distance between God
the creature is so great, th
though reasonable creatures do
obedience unto him as their Cr
yet they could never have any
on of him as their blessedness
Reward, but by some voluntary
descension on Gods part, whi
hath been pleased to expresse b
of Covenant *a*,

a Isa. 40. 13, 14, 15, 16, 17 Job 9. 32, 33 1 Sam. 2. 25 Psal. 113. 5, 6 Psal. 100. 2, 3 Job 22. 2, 3 Job 35. 7, 8 Luke 17. 10 Act. 17. 24, 25

II. The first Covenant mad
Man, was a Covenant of Wo
wherein life was promised to A
and in him to his posterity *c*,

b Gal. 3. 12 *c* Rom. 10. 5 Rom. 5. 12 to 20.

con

dition of perfect and personall
dience *d*.

d Gen. 2. 17 Gal. 3. 10

III. Man, by his fall, having made himself uncapable of Life by that Covenant, the Lord was pleased to make a Second *e*, commonly called the Covenant of Grace: Wherein he freely offereth unto sinners, Life and salvation by Jesus Christ, requiring of them Faith in him that they may be saved *f*, and promising to give unto all those that are ordained unto life, his holy Spirit, to make them willing and able to believe *g*.

e Gal. 3, 21 Rom. 8. 3 Rom. 3. 20, 21. Gen. 3. 15. Isa. 42. 6

f Mark 16. 15 16 John 3. 16 Rom. 10. 6, 9 Gal. 3. 11

g Ezek. 36. 26, 27 John 6. 44, 45

IV. This Covenant of Grace is frequently set forth in the Scripture by the name of a Testament, in reference to the death of Jesus Christ the Testator, and to the everlasting Inheritance, with all things belonging to it, therein bequeathed *h*.

h Heb. 9. 15, 16, 17. Heb. 7. 22. Luke 22. 20 1 Cor. 11. 25

V. This Covenant was differently administred in the time of the Law, and in the time of the Gospel *i*. Under the Law, it was administred by promises, Prophesies, Sacrifices, Circumcision, the Paschal Lamb, and other Types and Ordinances delivered to the people of the Jews, all fore-signifying Christ to come *k*; which were for that time sufficient

i 1 Cor. 5. 6, 7 8, 9

k Heb. 8, 9, 10 chapters. Rom. 4. 11 Col. 2. 11, 12 1 Cor. 5. 7.

sufficient and efficacious, th
the operation of the Spirit, to in
and build up the Elect in Fa
l 1 Cor. 10. 1 2, 3, 4 Heb. 11. 13 John 8. 56 — the promised Messiah *l*, by
they had full remission of sin
eternall Salvation: and is called
m Gal. 3. 7, 8, 9. 14 — Old Testament *m*.

VI. Under the Gospel, when
n Col. 2. 13 — the substance *n*, was exhibite
Ordinances in which this Co
is dispensed, are the preaching
Word, and the Administrati
the Sacraments of Baptism, a
o Mat. 28. 19 20 — Lords Supper *o*. Which, though
1 Cor. 11. 23, 24, 25 — in number, and administred
more simplicity, and lesse ou
glory, yet, in them, it is held f
p Heb. 12. 22. to 18 Jer. 31. 33, 34 — more fulnesse, evidence, and sp
efficacy *p*, to all nations, both
q Mat. 28 19 Eph. 2. 15, 16, 17, 18, 19 — and Gentiles *q*: and is call
r Luk. 22. 20 — New Testament *r*. There a
s Gal. 3. 14. 16 Rom. 3. 21, 22, 23. 30 Psal. 32. 1 with Rom. 4. 3. 6. 16, 17. 23, 24 Heb. 13. 8 Acts 15. 11. — therefore two Covenants of
differing in substance, but one a
same, under various dispensati

CHAP. VIII.

Of CHRIST the Mediator

IT pleased God, in his
nall purpose, to choose and
the Lord Jesus, his only b
Son, to be the Mediator betwe

Man *a*: the Prophet *b*, Priest *c*, King *d*, the Head, and Saviour his Church *e*, the Heir of all things nd Judge of the World *g*: Unto om he did from all eternity give eople, to be his Seed *h*, and to be him in time Redeemed, Called, ſtified, Sanctified, and Glorified *i*.

II. The Son of God, the ſecond rſon in the Trinity, being very d eternall God, of one ſubſtance, d equall with the Father; did, hen the fulneſſe of time was come, ke upon him mans nature *k*: with the Eſſentiall properties, and mmon infirmities thereof, yet ithout ſin *l*: being conceived by e power of the Holy Ghoſt, in the omb of the Virgin Mary, of her bſtance *m*. So that two whole, per- & and diſtinct Natures, the God- of Gread and the Man-hood, were inſe- arably joyned togerher in one Per- n, without Converſion, Compo- tion, or confuſion *n*. Which Per- n is very God, and very Man, et one Chriſt, the only Mediator tween God and man *o*.

III. The Lord Jeſus, in his hu- ne nature, thus united to the di- ne, was ſanctified and anointed

a Iſa. 42. 1
1 Pet. 1. 19, 20. John 3. 16. 1 Tim. 2. 5
b Acts 3. 22
c Heb. 5. 5, 6
d Pſal. 2. 6 Luke 1. 33
e Eph. 5. 23
f Heb. 1. 2
g Acts 17. 31
h John 17. 6 Pſal. 22. 30 Iſa. 53. 10
i 1 Tim. 1. 6 Iſa. 55. 4, 5 1 Cor. 1. 30
k John 1. 10 14. 1 John 5. 20. Phil. 2. 6. Gal. 4. 4
l Heb. 2. 14 16, 17 Heb. 4. 15
m Luk. 1. 27 31. 35 Gal. 3. 4
n Luke 1. 35 Col. 2. 9 Rom. 9. 5 1 Pet. 3. 18 1 Tim. 3. 16
o Rom. 1. 3, 4 1 Tim. 2. 5.

with

p Psal.45. 7 John 3. 34 with the holy Spirit, above me having in him all the treasures
q Col. 2. 3 dom and knowledge *q*: in wh pleased the Father, that all
r Col. 1. 19 should dwell *r*: to the end, th ing holy, harmlesse, undefile
s Heb. 7. 16 John 1. 14 full of grace and truth *s*, he mi thorowly furnished to execu
t Acts 10. 38 Heb. 12. 24 Heb. 7. 22 Office of a Mediator, and su which Office he took not unt self, but was thereunto called
u Heb. 5. 4, 5 Father *u*, who put all power & ment into his hand, & gave hi
w Job 5. 22 *x* Mat. 28 *y* Act. 2. 36 mandement to execute the sam

IV. This Office, the Lor
x Psal. 40. 7, 8. with Heb. 10. 5. to 10 John 10. 18 Phil. 2. 8 did most willingly undertake *x* that he might discharge, he wa
y Gal. 4. 4 under the law *y*, and did pe
z Mat. 3. 15 Mat. 5. 17 fulfill it *z*, indured most g
a Matth. 26 37, 38. Luke 22. 44. Mat. 27. 16 torments immediatly in his S and most painfull suffering
b Mat. 26. 27 chapters. body *b*; was crucified, and di
c Phil. 2. 8 was buried, and remained und
d Acts 2. 23, 24. 27 power of death; yet saw no c tion *d*. On the third day he
Acts 13. 37 Rom. 6. 9 from the dead *e*, with the
e 1 Cor. 15. 3, 4 body in which he suffered *f*,
f John 20. 25. 27. which also he ascended into h
g Mark 16. 19 *h* Rom. 8. 34 Heb. 9. 24 Heb. 7. 25 and there sitteth at the right ha his Father *g*, making intercess and shall return to judge me

gels, at the end of the world *i*.

V. The Lord Jesus, by his perobedience, and sacrifice of himf, which he, through the eternall rit, once offered up unto God, hath ly satisfied the justice of his Fa- *k*: and purchased, not only reciliation, but an everlasting inheance in the Kingdom of Heaven, all those whom the Father hath ven unto him *l*.

VI. Although the work of Reption was not actually wrought Christ till after his Incarnation, the vertue, efficacy, and benefits ereof were communicated unto the in all ages successively from the inning of the world, in, and by ose promises, types, and sacrifices, herein he was revealed and signied to be the seed of the Woman hich should bruise the serpents ; and the Lamb slain from the nning of the world: being yesay, and to day the same, and for *m*:

VII. Christ, in the work of Mediation, acteth according to both Nas, by each Nature doing that ch is proper to it self *n*: yet by on of the unity of the Person,

i Rom. 14. 9 10. Acts 1. 11 Acts 10. 42 Mat. 13. 40, 41, 42 Jude v. 6 2 Pet. 2. 4

k Rom. 5. 19 Heb. 9. 14 16. Heb. 10 14. Eph. 5. 2 Rom. 3. 25, 26

l Dan. 9. 24 26. Col. 1. 19, 20. Eph. 1. 11. 14 John 17. 2 Heb. 9. 12 15

m Gal. 4. 4, 5 Gen. 3. 15 Rev. 13. 8 Heb. 13. 8

n Heb. 9. 14 1 Pet. 3. 18

that which is proper to one Nature is sometimes in Scripture attributed to the Person denominated by the other Nature *o*.

o Acts 20. 28. Joh. 3. 13 1 John 3. 16

VIII. To all those for whom Christ hath purchased Redemption he doth certainly, and effectually apply, and communicate the same, making intercession for them, revealing unto them, in, and by the Word, the mysteries of salvation, effectually perswading them by his Spirit to beleeve, and obey and governing their hearts by his word and Spirit *f*, overcoming all their enemies by his Almighty Power and Wisdom, in such manner, and way as are most consonant to his wonderfull and unsearchable dispensation.

p John 6. 37 39. John 10. 15, 16 q 1 John 2. 1 2. Rom. 8. 34 r Joh. 15. 13 15. Eph. 4. 7, 8, 9. John 17. 6 f John 14. 16 Heb. 12. 2 2 Cor. 4. 13 Rom. 8. 9. 14. Rom. 15. 18, 19 John 17. 17 s Psal. 110. 1 2 Cor. 15. 25 26 Mal. 4. 1, 3 Col. 2. 15

CHAP. IX.

Of Free-will.

GOD hath indued the will of man with that naturall liberty that is neither forced, nor by any absolute necessity of nature determined to do good or evill *a*.

a Mat. 17. 12 Jam. 1. 14 Deut. 30. 19

II. Man, in his state of innocency had freedom, and power, to will and to do that which was good, and pleasing to God *b*; but yet,

b Eccl. 7. 25 Gen. 1. 26

so that he might fall from it *c*.

III. Man by his fall into a state of hath wholly lost all ability of will to any spirituall good accompanying salvation *d*: so as, a naturall man, being altogether averse from that good *e*, and dead in sin *f*, is not able, by his own strength, to convert himself, or to prepare himself thereunto *g*.

IV. When God converts a sinner, and translates him into the state of grace; he freeth him from his naturall bondage under sin *h*; and by his grace alone, inables him freely to will, and to do that which is spirituallygood *i*: yet so, as that by reason of his remaining corruption, he doth not perfectly will only will that which is good, but doth also will that which is evill *k*.

V. The will of man is made perfectly and immutably free to good alone, in the state of Glory onely *l*.

c Gen. 2. 16, 17. Gen. 3. 6

d Rom. 5. 6 Rom. 8. 7 John 15. 5
e Rom. 3. 10 12
f Eph. 2. 1. 5 Col. 2. 13
g John 6. 44 45. Eph. 2. 2, 3, 4, 5 1 Cor. 8. 14 Titus 3. 3, 4, 5

h Col. 1. 13 Joh. 8. 34. 36

i Phil. 2. 13 Rom. 6. 18. 22

k Gal. 5. 17 Rom. 7. 15 18, 19. 21. 23

l Eph. 4. 13 Heb. 12. 23 1 John 3. 2 Jude v. 24

CHAP. X.

Of Effectuall Calling.

ALL those whom God hath predestinated unto life, and those only, he is pleased in his appointed & accepted time, effectually to call *a*, by his Word and Spirit *b*, out of that

a Rom. 8. 30 Rom. 13. 17 Eph. 1. 10, 11
b 2 Thes. 1. 13, 14 2 Cor. 3. 3. 6

ſtate of ſin and death, in whic
are by nature, to grace and ſal
by Jeſus Chriſt *c*, inlightning
minds, ſpiritually and ſavingly
derſtand the things of God *d*;
away their heart of ſtone, and
unto them an heart of fleſh *e*;
ing their wills, and by his almi
power determining them to
which is good *f*, and effectu
drawing them to Jeſus Chriſt *g*,
ſo, as they come moſt freely,
made willing by his grace *h*.

II. This effectuall Call is of
free, and ſpeciall grace alone,
from any thing at all foreſee
man *i*, who is altogether pa
therein, untill being quickned an
newed by the holy Spirit *k*: he is t
by inabled to anſwer this Call,
to imbrace the grace offered, and
veyed in it *l*.

III. Elect infants dying in infa
are regenerated, and ſaved by C
through the Spirit *m*, who wo
when, where, and how he pleaſ
So alſo are all other elect perſons
are uncapable of being outw
called by the Miniſtry of the W

IV. Others, not elected, alth
they may be called by the Mi

c Rom. 8. 2 Eph. 2. 1, 2, 3, 4, 5 2 Tim. 1. 9 10
d Acts 26. 8 1 Cor. 2. 10. 12 Eph. 1. 17, 18
e Eze. 36. 26
f Ezek. 11. 19 Phil. 2. 13 Deut. 30. 6 Ezek. 36. 27
g Eph. 1. 19 Joh. 6. 44, 45
h Cant. 1. 4 Pſal. 110. 3 John 6. 37 Rom. 6. 16, 17, 18
i 2 Tim. 1. 9 Tit. 3. 4, 5 Eph. 2. 4, 5 8, 9. Rom. 9. 11
k 1 Cor. 2. 14 Rom. 8. 7 Eph. 2. 5
l John 6. 37 Ezek. 36. 27 John 5. 25
m Luke 18. 15, 16. and Act. 2. 38, 39 and John 3. 3, 5. and 1 John 5. 12 & Rom. 8, 9 compared.
n John 3. 8
o 1 John 5. 12. Act. 4. 12

the Word *p*, and may have ſome
mmon operations of the Spirit *q*,
they never truely come unto
riſt, and therefore cannot be ſa-
much leſſe can men, not pro-
ſſing the Chriſtian Religion, be
ved in any other way whatſoever,
they never ſo diligent to frame
to their lives according to the light of
ſectature, and the Law of that Religi-
ſt *r*; they do profeſſe *ſ*. And, to aſſert
, and maintain, that they may, is very
nicious, and to be deteſted *t*.

p Mat. 21. 18
q Mat. 7. 22 Mat. 3. 20, 21 Heb. 6. 4, 5
r John 6. 64, 65, 66 John 8. 24
ſ Acts 4. 12 John 14. 6 Ephes. 2. 12 John 4. 22 John 17. 3 *t* 2 John v. 9, 10, 11 1 Cor. 16. 22 Gal. 1. 6, 7, 8

CHAP. XI.
Of Juſtification.

THoſe whom GOD effectually
calleth he alſo freely juſtifieth *a*:
by infuſing righteouſneſſe into
em, but by pardoning their ſins, and
accounting and accepting their
erſons as righteous: not, for any
ing wrought in them, or done by
em, but for Chriſts ſake alone *b*:
by imputing faith it ſelf, the act
eleeving, or any other evangeli-
obedience, to them, as their righ-
ouſneſſe; but, by imputing the
edience and ſatisfaction of Chriſt
o them *b*, they receiving and reſt-
on him and his righteouſneſſe by

a Rom. 8. 30 Rom. 3. 24
b Rom. 4. 5, 6, 7, 8 2 Cor. 5. 19, 21. Rom. 3. 22, 24, 25. 27, 28 Titus 3. 5. 7 Eph. 1. 7. Jer. 23. 6. 1 Cor. 1. 30, 31 Rom. 5. 17, 18, 19

faith, which faith, they have, t
c Acts 10. 44 Gal. 2. 16 Phil. 1. 29 themselves, it is the gift of God,
II. Faith, thus receiving and
Acts 13. 38, 39 Eph. 2. 7, 8 ing on Christ and his righteous
d John 1. 12 Rom. 3. 28 is the alone instrument of Justi
Rom. 5. 1 tion *d*; yet is it not alone in the
son justified, but is ever accompa
with all other saving graces, and
e Jam. 2. 17, 22. 26 Gal. 5. 6 dead faith, but worketh by love
III. Christ by his obedience
death, did fully discharge the de
all those that are thus justified;
did make a proper, reall, and ful
tisfaction to his Fathers Justic
f Rom. 5. 8, 9, 10, 19 1 Tim. 1. 5, 6 Heb. 10. 10, 14. Dan. 9. 24. 26 Isa. 53. 4, 5, 6, 10, 11, 12 their behalf *f*. Yet, in as much a
was given by the Father, for the
and, his obedience and satisfa
accepted in their stead *h*, and, b
g Rom. 8. 32 *h* 2 Cor. 5. 21 Mat. 3. 17 Ephes. 5. 2 freely, not for any thing in them;
i Rom. 3. 24 Eph. 1. 7 justification is only of free gra
k Rom. 3. 26 Ephes. 2. 7 that, both the exact justice, and
grace of God, might be glorifie
the justification of sinners *k*.
IV. God did from all eter
l Gal. 3. 8 1 Pet. 1. 2, 19, 20 Rom. 8. 30 decree to justifie all the elect *l*,
Christ did, in the fulnesse of t
die for their sins, and rise agai
m Gal. 4. 4 1 Tim. 1. 6 Rom. 4. 25 their justification *m*: neverthe
n Col. 1. 21, 22. Gal. 2. 16 Tit. 3. 4, 5, 6, 7 they are not justified, untill the
Spirit doth in due time, actually
ply Christ unto them *n*.

V.

V. God doth continue to forgive the sins of those that are justified *o*: and, although they can never fall from the state of justification *p*; yet, they may by their sins, fall under the Gods fatherly displeasure, and not have the light of his countenance restored unto them, untill they humble themselves, confesse their sins, beg pardon, and renew their faith and repentance *q*.

o Mat. 6. 12 1 John 1.7.9 1 John 2.1,2
p Luk. 22. 32 John 10. 28 Heb. 10. 14

q Psal. 89. 31, 32, 33 Psal. 51.7.8 9, 10, 11, 12 Psal. 32. 5 Mat. 26. 75 1 Cor. 11. 30 32. Luk. 1. 20

VI. The justification of Believers under the Old Testament, was, in all these respects, one and the same with the justification of Believers under the New Testament *r*.

r Gal. 3. 9 13, 14. Rom. 4. 22, 23, 24 Heb. 13. 8

CHAP. XII.
Of Adoption.

ALL those that are justified, God vouchsafeth, in, and for his only Son Jesus Christ, to make partakers of the grace of Adoption *a*: by which they are taken into the number, and enjoy the liberties and priviledges of the children of God *b*, have his Name put upon them *c*, receive the Spirit of Adoption *d*, have accesse to the Throne of grace with boldnes *e*, are inabled to cry Abba, Father *f*, are pitied *g*, protected *h*, provided

a Eph. 1. 5

b Gal. 4. 4, 5 Rom. 8. 17 John 1. 12
c Jer. 14. 9 2 Cor. 6. 18 Rev. 3. 12
d Rom. 8. 15
e Eph. 3. 14 Rom. 5. 2
f Gal. 4. 6
g Psa. 103. 13
h Pro. 14. 26

for *i*, and chastned by him, a
Father *k*: yet never cast off
sealed to the day of redempti
and inherit the promises *n*, a
of everlasting salvation *o*.

i Mat. 6. 30
31. 1 Pet. 5. 7
k Heb. 12. 6
l Lam. 3. 31
m Eph. 4. 30
n Heb. 6. 12
o 1 Pet. 1. 3, 4
Heb. 1. 14

CHAP. XIII.
Of Sanctification.

THey who are effectually c
and Regenerated, having a
heart, & a new Spirit created in t
are further sanctified really and
sonally, through the vertue of C
death and resurrection *a*, by his w
and Spirit dwelling in them *b*:
dominion of the whole body o
is destroyed *c*, and the severall
thereof are more and more weak
and mortified *d*, and they, more
more quickened and strengthne
all saving graces *e*, to the practi
true holinesse, without which no
shall see the Lord *f*.

a 1 Cor. 6. 11
Acts 20. 32
Phil. 3. 10
Rom. 6. 5, 6
b John 17. 17
Eph. 5. 26
2 Thes. 2. 13
c Rom. 6. 6
14
d Gal. 5. 24
Rom. 8. 13
e Col. 1. 11
Eph. 3. 16,
17, 18, 19
f 1 Cor. 7. 1
Heb. 12. 14

II. This Sanctification is throu
out, in the whole man *g*: yet im
fect in this life, there abideth
some remnants of corruption in e
part *h*: whence ariseth a contin
and irreconcillable war; the f
lusting against the spirit, and
spirit against the flesh *i*.

g 1 Thes. 5.
23

h 1 Joh. 1. 10
Rom. 7. 18
23. Phil. 3. 12

i Gal. 5. 17
1 Pet. 2. 11

III

III. In which warre, although the remaining corruption, for a time, may much prevail *k*: yet through the continuall supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome *l*: and so the Saints grow in grace *m*, perfecting holinesse in the fear of God *n*.

k Rom. 7. 23

l Rom. 6. 14
1 John 5. 4
Eph. 4. 15, 16
m 2 Pet. 3. 18
2 Cor. 7. 1
n 2 Cor. 7. 1

CHAP. XIV.
Of Saving Faith.

THe grace of faith, whereby the elect are inabled to beleeve to the saving of their souls *a* is the work *b* of the Spirit of Christ in their hearts *b*, and is ordinarily wrought by the Ministry of the Word *c*, by which also, and by the administration of the Sacraments, and Prayer, it is increased and strengthened *d*.

a Heb. 10. 39
b 2 Cor. 4. 13
Eph. 1. 17, 18, 19
Eph. 2. 8
c Rom. 10. 14. 17

d 1 Pet. 2. 2
Acts 20. 32

II. By this Faith, a Christian beleeveth to be true, whatsoever is revealed in the Word, for the authority of God himself speaking therein *e*; and, acteth differently upon that which each particular passage thereof containeth; yeelding obedience to the Commands *f*; trembling at the threatnings *g*, and imbracing the promises of God for this life, and that which is to come *h*. But the princi-

Rom. 4. 11
Luke 17. 5
Rom. 1. 16, 17
e John 4. 42
1 Thes. 2. 13
1 John 5. 10
Acts 24. 14

f Rom. 16. 26
g Isa. 66. 2

h Heb. 11. 13
1 Tim. 4. 8

pall acts of saving faith, are, Accepting, Receiving and Resting upon Christ alone for justification, Sanctification, and Eternall life; by vertue of the Covenant of Grace *i*.

i John 1. 12
Acts 16. 31
Gal. 2. 20
Acts 15. 11

III. This faith is different in degrees, weak, or strong *k*; may be often and many wayes assailed, and wounded, but gets the victory *l*: grows up in many to the attainment of full assurance through Christ *m*, and is both the Author and Finisher of our Faith *n*.

k Heb. 5. 13 14. Rom. 4. 19, 20
Mat. 6. 30
Mat. 8. 10
l Luk. 22. 31 32. Eph. 6. 16 1 John 5. 4, 5
m Heb. 6. 11 12. Heb. 10 22. Col. 2. 2
n Heb. 12. 2

CHAP. XV.

Of Repentance unto life.

REpentance unto life, is an evangelicall grace *a*, the doctrine whereof is to be preached by every Minister of the Gospel, as well as that of Faith in Christ *b*.

a Zec. 12. 10
Acts 11. 18

b Luk. 24. 47
Mark 1. 15
Acts 20. 21

II. By it, a sinner, out of the sight and sense, not only of the danger, but also of the filthinesse and odiousness of his sins, as contrary to the holy nature, and righteous Law of God; and, upon the apprehension of mercy in Christ to such as are penitent, so grieves for, and hates his sins as to turn from them all unto God, purposing and endeavouring to walk

c Ezek. 18. 30, 31. Ez. 36. 31
Isa. 30. 22
Psal. 52. 4
Jer. 31. 18, 19
Joel. 2. 12, 13
Amos 5. 15
Psal. 119. 128
2 Cor. 7. 11

with him in all the ways of his Commandements *d*.

d Psal. 119. 6. 59. 106

III. Although Repentance be not to be rested in, as any satisfaction for sin or any cause of the pardon thereof *e*, which is the act of Gods free grace in Christ *f*, yet is it of such necessity to all sinners, that none may expect pardon without it *g*.

Luke 1. 6
2 Kin. 23. 25
e Ezek. 36. 31, 32
Ezek. 16. 61, 62, 63
f Hos. 14. 2
4 Rom. 3. 24
Ephes. 1. 7
g Luke 13. 3
5. Acts 17. 30 31

IV. As there is no sin so small, but it deserves damnation *h*; so there is no sin so great, that it can bring damnation upon those who truly repent *i*.

h Rom. 6. 23
Rom. 5. 12
Mat. 12. 36
i Isa. 55. 7
Rom. 8. 1
Isa. 1. 16. 18

V. Men ought not to content themselves with a generall repentance, but it is every mans duty to endeavour to repent of his particular sins, particularly *k*.

k Psal. 19. 13
Luke 19. 8
1 Tim. 1. 13 15

VI. As every man is bound to make private confession of his sins to God, praying for the pardon thereof *l*; upon which, and the forsaking of them, he shall finde mercy *m*, so he that scandalizeth his Brother, or the Church of Christ, ought to be willing by a private or publicke confession; and sorrow for his sin, to declare his repentance to those that are offended *n*, who are thereupon to be reconciled to him, and in love to receive him *o*.

l Psal. 51. 4 5. 7. 9. 14
Psal. 32. 5, 6
m Pro. 28. 13
1 John 1. 9
n Jam. 5. 16
Luke 17. 3, 4
Joth. 7. 19
Psal. 51. throughout.
o 2 Cor. 2. 8

CHAP.

CHAP. XVI.
Of good Works.

GOod Works are only ſuc
God hath commanded in
holy Word *a*, and not ſuch as,
out the warrant thereof, are de
by men, out of blind zeal, or
any pretence of good intention *b*.

II. Theſe good works, do
obedience to Gods Commande
are the fruits and evidences of
and lively faith *c*: and, by them,
lievers manifeſt their thankfuln
ſtrengthen their aſſurance *e*,
their Brethren *f*, adorn the profe
of the Goſpel *g*, ſtop the mou
the adverſaries *h*, and glorifie G
whoſe workmanſhip they are, cr
in Chriſt Jeſus thereunto *k*:
haying their fruit unto holineſſe
may have the end, eternall life *l*.

III. Their ability to do
works, is not at all of themſelves,
wholly from the Spirit of Chri
And that they may be inabled t
unto, beſides the graces they hav
ready received, there is requir
actuall influence of the ſame
Spirit, to work in them to will
to do, of his good pleaſure *n*: y

a Micah.6.8 Rom. 12. 2 Heb. 13. 21

b Mat.15. 9 Iſa. 29. 13 1 Pet. 1.28 Rom. 10. 2 John 16. 2 1 Sam.15.21, 22, 23

c Jam.2. 18. 22

d Pſal. 116. 12, 13 1 Pet. 2. 9

e 1 John 2.3, 5. 1 Pet. 1. 5, 6, 7, 8, 9, 10

f 2 Cor. 9. 1 Mat. 5. 16

g Tit.2.5.9, 10, 11, 12 1 Tim. 6. 1

h 1 Pet 2. 15

i 1 Pet.2. 12 Phil. 1. 11 John 15. 8

k Eph. 2. 10

l Rom.6.22

m John 15. 4, 5 Ezek. 36. 26 27

n Phil.2. 13 Phil. 4. 13 2 Cor. 3. 5

ey not hereupon to grow negligent,
if they were not bound to perform
ny duty, unleſſe upon a ſpeciall mo-
on of the Spirit; but, they ought
be diligent in ſtirring up the grace
f God that is in them *o*.

o Phil. 2. 12 Heb. 6. 11, 12 2 Pet. 1. 5, 10, 11 Iſa. 64. 7 2 Tim. 1. 6 Acts 26. 6, 7 Jude v. 20, 21

IV. They, who in their obedience,
ttain to the greateſt height, which
poſſible in this life, are ſo far from
being able to ſupererogate, and to do
more then God requires, as that they
fall ſhort of much which in duty they
are bound to do *p*.

p Luk. 17. 10 Neh. 13. 22 Job 9. 2, 3 Gal. 5. 17

V. We cannot, by our beſt works
merit pardon of ſin, or eternall life
at the hand of God, by reaſon of the
great diſproportion that is between
them and the glory to come; and,
the infinite diſtance that is between
us and God, whom, by them, we can
neither profit, nor ſatisfie for the debt
of our former ſins *q*, but, when we
have done all we can, we have done
but our duty, and are unprofitable
ſervants *r*; and, becauſe, as they are
good, they proceed from his Spirit *ſ*:
and as they are wrought by us, they
are defiled, and mixed with ſo much
weaknes and imperfection, that they
cannot endure the ſeverity of Gods
judgement *t*.

q Rom. 3. 10 Rom. 4. 2, 4 6. Eph. 2. 8, 9 Tit. 3. 5, 6, 7 Rom. 8. 18 Pſal. 16. 2 Job 12. 2, 3 Job 35. 7, 8 *r* Luk. 17. 10 *ſ* Gal. 5. 22, 23 *t* Iſa. 64. 6 Gal. 5. 17 Rom. 7. 15 18. Pſal. 143 2. Pſa. 130. 3

VI. Yet

VI. Yet notwithstanding th
sons of Beleevers being acc
through Christ, their good work
are accepted in him *u*, not as th
they were in this life wholly unb
able and unreproveable in
sight *w*, but that, he looking
them in his Son, is pleased to ac
and reward that which is sincere
though accompanied with
weaknesses and imperfections *x*.

VII. Works done by unregene
men, although, for the matter of
they may be things which God c
mands and of good use, both
themselves and others *y*, yet, bec
they proceed not from an heart
rified by faith *z*, nor are done
right manner, according to
Word *a*, nor, to a right end, the g
of God *b*, they are therefore sin
and cannot please God, or mak
man meet to receive grace
God *c*. And yet their neglect of
is more sinfull, and displeasing
God *d*.

u Eph. 1. 6
1 Pet. 2. 5
Exod. 28. 38
Gen. 4. 4 with Heb. 11. 4
w Job 9. 20
Psal. 143. 2
x Heb. 13. 20
21. 2 Cor. 8. 12. Heb. 6. 10. Mat. 25. 21. 23
y 2 Kings 10 30, 31
1 Kings 21. 27. 29
Phil. 1. 15, 16. 18
z Gen. 4. 5 with Heb. 11. 4
Heb. 11. 6
a 1 Cor. 13. 3
Isaia 1. 12
b Mat. 6. 2, 5, 16
c Hag. 2. 14
Tit. 1. 15
Amos 5. 21, 22. Hos. 1. 4
Rom. 9. 16
Titu 3. 5
d Psal. 14. 4
Psal. 36. 3
Job 21. 14, 15. Mat. 25. 41, 42, 43. 45
Mat. 23. 23

CHAP. XVII.

Of the Perseverance of the Sai

THey, whom God hath acc
in his Beloved, effectually
led, and sanctified by his Spirit

either totally, nor finally, fall away from the state of grace: but shall certainly persevere therein to the end, and be eternally saved *a*.

II. This perseverance of the Saints depends not upon their own free-will, but upon the immutabilitie of the Decree of Election flowing from the free and unchangable love of God the Father *b*, upon the efficacy of the merit, and intercession of Jesus Christ *c*, the abiding of the Spirit, and of the seed of God within them *d*; and the nature of the Covenant of grace *e*: from all which, ariseth also the certainty, & infallibility thereof *f*.

III. Nevertheless, they may through the tentations of Satan and of the World, the prevalencie of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins *g*, and, for a time continue therein *h*, whereby they incur Gods displeasure *i*, and grieve his holy Spirit *k*; come to be deprived of some measure of their graces and comforts *l*, have their hearts hardened *m*, and their consciences wounded *n*, hurt, and scandalize others *o*, and bring temporall judgements upon themselves *p*.

a Phil. 1. 6
2 Pet. 1. 10
John 10. 28, 29
1 John 3. 9
1 Pet. 1. 5. 9
b 2 Tim. 2. 18, 19
Jer. 31. 3
c Heb. 10. 12, 14
Heb. 13. 20, 21. Heb. 9. 12, 13, 14, 15
Rom. 8. 33 to the end.
John 17. 11, 24
Luke 22. 32
Heb. 7. 25
d John 14. 16, 17
1 John 2. 27
1 John 3. 9
e Jer. 32. 40
f Joh. 10. 28
2 Thes. 3. 3
1 John 2. 19
g Mat. 26. 70. 72. 74
h Psal. 51. title and verse 14
i Isa. 64. 5. 7. 9
2 Sam. 11. 27
k Eph. 4. 30
l Psal. 51. 8, 10. 12. Rev. 2. 4. Cant. 5. 2, 3, 4, 6
m Isa. 36. 17 Mark 6. 52 Mark 16. 14
n Psa. 32. 3, 4 Psal. 51. 8
o 2 Sam. 12. 14
p Psal. 89. 31, 32 1 Cor. 11. 32

CHAP.

CHAP. XVIII.

Of the assurance of Grace and Salvation.

ALthough hypocrites and unregenerate men may vainly deceive themselves with false hopes and carnall presumptions of being in the favour of God, and estate of salvation *a*, which hope of theirs shall perish *b*: yet such as truly believe in the Lord Jesus, and love him in sincerity, endevouring to walk in all good conscience before him, may, in this life, be certainly assured that they are in the state of grace *c*, and may rejoyce in the hope of the glory of God, which hope shall never make them ashamed *d*.

a Job 8. 13, 14. Micah. 3. 11. Deut. 26 19. John 8. 41
b Matt. 7. 22, 23
c 1 John 2. 3 1 John 3. 14 18, 19. 21, 24 1 John 5. 13
d Rom. 5. 2. 5.

II. This certainty is not a bare conjectural and probable perswasion grounded upon a fallible hope *e*, but an infallible assurance of faith, founded upon the divine truth of the promises of salvation *f*, the inward evidence of those graces unto which these promises are made *g*, the testimony of the Spirit of Adoption witnessing with our spirits that we are children of God *h*. Which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption.

e Heb. 6. 11 19
f Heb. 6. 17, 18
g 2 Pet. 1. 5. 10, 11 1 John 2. 3 1 John 3. 14 2 Cor. 1. 12
h Rom. 8. 15, 16
i Eph. 1. 13, 14 Eph. 4. 30 2 Cor. 1. 21, 22.

III.

III. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long and conflict with many difficulties before he be partaker of it *k*: yet, being inabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of ordinary means, attain thereunto *l*. And therefore it is the duty of every one to give all diligence to make his calling and election sure *m*, that thereby his heart may be inlarged in peace & joy in the holy Ghost, in love and thankfulnesse to God, and in strength and cheerfulnesse in the duties of obedience, the proper fruits of this assurance *n*, so far is it, from inclining men to looſnesse *o*.

IV. True believers may have the assurance of their salvation divers wayes shaken, diminished, and intermitted, as by negligence preserving it, by falling into some speciall sin, which woundeth the conscience, and grieveth the spirit, by some sudden, or vehement temptation, by Gods withdrawing the light of his countenance, and suffering even such as fear him to walk in darkenesse and have

k 1 John 5. 13. Isaia 50. 10. Mark 9. 24. Psal. 88. throughout. Psal. 77. to verse 12.

l 1 Cor. 2. 12. 1 John 4. 13. Heb. 6. 11, 12. Eph. 3. 17, 18, 19.

m 2 Pet. 1. 10.

n Rom. 5. 1, 2, 5. Rom. 15. 3. Eph. 1. 3, 4. Psal. 4. 6, 7. Psal. 119. 32.

o 1 Joh. 2. 1, 2. Rom. 6. 1, 2. Titus 2. 11, 12, 14. 2 Cor. 7. 1. Rom. 8. 1, 18. 1 John 3. 2, 3. Psal. 130. 4. 1 John 1. 6, 7.

no

no light *p*: yet are they never destitute of that ſeed of God, of faith, that love of Chriſt brethren, that ſincerity of heart conſcience of duty, out of which the operation of the Spirit, this rance may, in due time, be revi and by the which in the meane they are ſupported from utterd

p Cant. 5. 2 3. 6. Pſal. 5. 8. 12. 14 Eph. 4. 30. 31 Pſal. 77. 1. to 10. Mat. 26 69, 70, 71, 72 Pſal. 31. 22 Pſal. 88. throughout. Iſaia 5. 10 1 John 3. 9 Luke 22. 32. Job 13. 15

Pſal. 13. 1, 2. Pſal. 51. 8. 12. Iſa. 50. 10. *r* Mich. 7. 7, 8, 9. Iſaia 54. 7, 8, 9, 10. Pſal. 22. 1. Pſal. 88. throughout.

CHAP. XIX.

Of the Law of God.

GOD gave to *Adam* a La a Covenant of Works, by he bound him, and all his poſte perſonall, intire, exact and per obedience: promiſed life upo fulfilling, and threatned death the breach of it: and endued with power and ability to keep

a Gen. 1. 26, 27. with Gen. 2. 17 Rom. 2. 14, 15. Rom. 10. 5. Rom. 5. 12, 19. Gal. 3. 10, 12. Eccl. 7. 29. Job 28. 28

II. This Law, after his fall con ed to be a perfect rule of right neſſe, and, as ſuch, was delivered God upon Mount Sinai, in Ten mandements, and written in Tables *b*, the four firſt commandements containing our duty to God, and the other ſix, our du man *c*.

b Jam. 1. 25 Jam. 2. 8. 10, 11, 12 Rom. 13. 8, 9 Deut. 5. 32 Deut. 10. 4 Exod. 34. *c* Mat. 22. 37, 38, 39, 40

III. Beside this Law, commonly called Moral, God was pleased to give the people of Israel, as a Church under age, Ceremoniall Laws, containing severall typicall Ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits *d*, and partly holding forth diverse instructions of morall duties *e*. All which Ceremoniall Laws are now abrogated, under the New Testament *f*.

IV. To them also, as a Body Politick, he gave sundry Judiciall Laws, which expired together with the State of that people: not obliging any other now, further then the generall equity thereof may require *g*.

V. The Morall Law doth for ever bind all, as well justified persons as others, to the obedience thereof *h*: and that, not only in regard of the matter contained in it, but also in respect of the authority of God the Creatour, who gave it *i*. Neither doth Christ in the Gospel, any way dissolve, but much strengthen this obligation *k*.

VI. Although true beleevers be not under the Law, as a Covenant of works, to be thereby justified, or condemned

d Heb. 9. chap. Heb. 10. 1. Gal. 4 1, 2, 3 Col. 2. 17
e 1 Cor. 5. 7 2 Cor. 6. 17 Jude ver. 23
f Col. 2. 14 16, 17 Dan. 9. 27 Eph. 2. 15, 16
g Exod. 21. chapter. Exod. 22. 1 to 29 Gen. 49. 10 with 1 Pet. 2. 13, 14
h Mat. 5. 17 with ver. 38 39. 1 Cor. 9 8, 9, 10
i Rom. 13. 8, 9, 10 Eph. 6. 2 1 John 2. 3, 4. 7, 8 Jam. 2. 10, 11
k Mat. 5. 17, 18, 19. Jam. 2. 8 Rom. 3. 31

condemned *l*, yet it is of gr
to them, as well as to others, i
as a rule of life informing them
will of God, and their duty it
and binds them to walk acco
ly *m*, discovering also the
pollutions of their nature, h
and lives *n*: so as, examining
selves thereby, they may co
further conviction of humili
for, and hatred against sin *o*: tog
with a clearer sight of the need
have of Christ, and the perfe
of his obedience *p*. It is likewi
use to the Regenerate, to re
their corruptions, in that it fo
sinne *q*: and the threatnings
serve to shew, what, even thei
deserve: and, what afflictions
this life, they may expect for t
although freed from the curse th
threatned in the Law *r*. The
mises of it, in like maner, shew t
Gods approbation of obedience,
what blessings they may expect
the performance thereof *s*; alth
not as due to them by the Law,
Covenant of Works *t*. So as, a
doing good, and refraining
evil, because the Law encour
the one, and deterreth from the

l Rom. 6. 14 Gal. 2. 16 Gal. 3. 13 Gal. 4. 4, 5 Acts 13. 39 Rom. 8.

m Rom. 7. 12. 22. 25 Psal. 119. 4, 5, 6

n 1 Cor. 7. 19 Gal. 5. 14 16. 18, 19, to 24

o Rom. 7. 7 Rom. 3. 20 Jam. 1. 23, 24, 25 Rom. 7. 9 14. 24

p Gal. 3. 24 Rom. 7. 24, 25. Rom. 8. 3, 4

q Jam. 2. 11 Psal. 119. 101. 104. 128

r Ezra 9. 13, 14. Psal. 89 30, to 34

s Levit. 26. 1 to 14, with 2 Cor. 6. 16 Eph. 6. 2, 3 Psal. 37. 11 with Mat. 5 5. Psal. 19. 11

t Gal. 2. 16 Luke 17. 10

evidence of his being under Law, and not under grace *u*.

u Rom. 6. 12. 14 1 Pet. 3. 8, 9, 10, 11, 12 with Psal. 34. 12, 13, 14 15, 16. Heb. 12. 28. 29

VII. Neither are the forementioned uses of the Law contrary to the grace of the Gospel, but do sweetly comply with it *w*, the Spirit of Christ working and inabling the will of man to do that freely and chearfully, such things as the will of God revealed in the Law, requireth to be done *x*.

w Gal. 3. 21

x Eze. 36. 27 Heb. 8. 10 with Jer. 31. 33.

CHAP. XX.

Of Christian Liberty, and Liberty of Conscience.

I. The Liberty which Christ hath purchased for Beleevers, under the Gospel consists, in their freedom from the guilt of sin, the condemning Wrath of God, the Curse of the moral Law *a*, and, in their being delivered from this present evill world, bondage to Satan, and Dominion of sin *b*: from the evil of afflictions, the sting of death, the victory of the grave, and everlasting damnation *c*, as also, in their free accesse to God *d*, and their yeelding obedience unto him, not out of slavish fear, but a child-like love and willing minde *e*. all which were common also to beleevers under the Law *f*. But under

a Tit. 2. 14 1 Thes. 1. 10 Gal. 3. 13

b Gal. 1. 4 Col. 1. 13 Acts 26. 18 Rom. 6. 14

c Rom. 8. 28 Psal. 119. 71 1 Cor. 15. 54, 55, 56, 57 Rom. 8. 1

d Rom. 5. 1, 2

e Rom. 8. 14, 15. 1 John 4. 18

f Gal. 3. 9. 14

der the New Testament, the
of Christians is further inlar
their freedome from the yoke
Ceremoniall Law, to which the
ish Church was subjected *g*,
greater boldnesse of accesse
Throne of Grace *h*, and in
communications of the free Spi
God, then Believers, under the
did ordinarily partake of *i*.

g Gal. 4.1, 2, 3. 6, 7 Gal. 5. 1 Act. 15.10, 11
h Heb. 4. 14 16. Heb. 10. 19. to 22
i 1 Joh. 1. 7. 38. 39 2 Cor. 3. 13 17. 18

II. God alone is Lord of the
science *k*: and hath left it free
the doctrines and Commande
of men, which are, in any thing
trary to his Word, or beside
matters of Faith, or Worship
that, to believe such Doctrin
to obey such commands out of
science, is to betray true liber
conscience *m*, and the requiring
implicite faith, and an absolu
blind obedience, is, to destroy
ty of conscience, and reason also

k Jam. 4. 12 Rom. 14. 4
l Acts 4. 19 Acts 5. 29 1 Cor. 7. 23 Mat. 23. 8 9 10. 2 Cor. 1. 24. Mat. 15. 9
m Col. 2. 20 22, 23 Gal. 1. 10 Gal. 2. 4, 5 Gal. 5. 1

III. They, who upon preten
Christian Liberty, do practise
sin, or cherish any lust, do the
destroy the end of Christian L
ty, which is, that being deliver
of the hands of our enemie
might serve the Lord without
in holinesse and righteousnesse b

n Rom. 10. 17 Rom. 14. 23 Isa. 8. 20 Acts 17. 11 John 4. 22 Hos. 5. 11 Rev. 13. 12 16, 17 Jer. 8. 9

all the dayes of our life *o*, And because the powers which hath ordained, and the Liberty which Christ hath purchased, are not ordained by God, to destroy, but mutually to uphold and preserve one another: They, who upon pretence of Christian Liberty shall oppose any lawfull Power, or the lawfull exercise of it, whether it be Civil or Ecclesiastical, resist the ordinance of God *p*. for their publishing of such opinions, or maintaining of such practises, as are contrary to the light of nature, or to the known Principles of Christianity, whether concerning faith, Worship, or Conversation: or, of the power of Godlinesse; or, such erroneous Opinions or Practises, as either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external Peace and Order which Christ hath established in the Church, they may lawfully be called to account, and proceeded against by the Censures of the Church *q*, and by the power of the Civil Magistrate *r*.

o Gal. 5. 13. 1 Pet. 2. 16. 2 Pet. 2. 19. John 8. 34. Luk. 1. 74, 75.

p Mat. 22. 21. 1 Pet. 2. 13, 14, 16. Rom. 13. 1 to 8. Heb. 13. 17.

q Rom. 1. 32 with 1 Cor. 5. 1. 5. 11, 13. 2 John verse 10, 11. and 2 Thes. 3. 14. and 1 Tim. 6. 3, 4, 5. and Tit. 1. 10, 11, 13, & Tit. 3. 10. with Mat. 18. 15, 16, 17. 1 Tim. 1. 19, 20. Rev. 2. 14, 15, 20. Rev. 3. 9.

r Deut. 13. 6 to 12. Rom. 13. 3, 4. with 2 John verse 11. Ezra. 7. 23. 25, 26, 27, 28. Rev. 17. 2, 16, 17. Neh. 13. 15, 17, 21, 25. 30. 2 Kings 13. 5, 6. 9. 20, 21. 2 Chr. 14. 33. 2 Chr. 15. 12, 13, 16. 33. 29. 1 Tim. 2. 2. Isa. 49. 23. Zech. 13. 2, 3.

CHAP.

CHAP. XXI.

Of Religious Worſhip, and Sabbath-day.

THe light of Nature ſhewe
there is a God, who hath
ſhip and Soveraignty over all
and doth good unto all, & is th
to be feared, loved, praiſed, call
on, truſted in, and ſerved, with
heart, and with all the ſoul, an
all the might *a*. But, the acce
way of worſhipping the true
inſtituted by himſelf, and ſo
by his own revealed Will, that
not be worſhipped according
imaginations and devices of m
the ſuggeſtions of Satan, und
viſible repreſentation, or any
way not preſcribed in the
Scripture *b*.

II. Religious Worſhip is
given to GOD, the Father,
and Holy Ghoſt; and to
alone *c*; not to Angels, Sai
any other Creature *d*, and,
the Fall, not without a Me
nor, in the mediation of any
but of Chriſt alone *e*.

III. Prayer, with thanſ
being one ſpeciall part of Re
W

a Rom. 1. 20
Acts 17. 24
Pſal. 119. 68
Jer. 10. 7
Pſal. 31. 23
Pſal. 18. 3
Rom. 10. 12
Pſal. 6. 8
Joſh. 24. 14
Mark 12. 33

b Deut. 12. 32
Mat. 15. 9
Acts 17. 25
Mat. 4. 9, 10
Deut. 4. 15
to 20. Exod
20. 4, 5, 6
Col. 2. 23

c Mat. 4. 10
with John
5. 23. and
2 Cor. 13. 14

d Col. 2. 18
Rev. 19. 10
Rom. 1. 25

e John 14. 6
1 Tim. 2. 5
Eph. 2. 18
Col. 3. 17

orship *f*, is by God required of all
n *g*: and that it may be accepted,
is to be made in the Name of the
on *h*, by the help of his Spirit *i*, ac-
rding to his Will *k*: with under-
nding, reverence, humility, fer-
ncy, faith, love, and perseverance *l*:
d, if vocall, in a known tongue *m*.

V. Prayer is to be made for all
ings Lawfull *n*, and for all sorts of
living, or that shall live hereaf-
o; but, not for the dead *p*, nor for
of whom it may be known,
they have sinned the sin unto
q.

V. The reading of the Scriptures
with godly fear *r*, the sound Preach-
s, and conscionable hearing of
Word, in obedience unto God,
h understanding, faith, and re-
rence *t*: singing of Psalms with
ace in the heart *u*: as also, the due
inistration, and worthy receiv-
of the Sacraments instituted by
rist; are all parts of the ordinary
ligious Worship of God *w*: Be-
religious Oaths *x*, Vows *y*, So-
n Fastings *z*, and thanksgivings,
on speciall occasions *a*, which are,

f Phil. 4. 6
g Psal. 65. 2
h Joh. 14. 13, 14. 1 Pet. 2. 5
i Rom. 8. 26
k 1 Joh. 5. 14
l Psal. 47. 7. Eccles. 5. 1, 2. Heb. 12. 28. Gen. 18. 27. Jam. 5. 16. Jam. 1. 6, 7. Mark 11. 24
m 1 Cor. 14. 14
n 1 Joh. 5. 14. 1 Tim. 2. 1, 2
o John 17. 20. 2 Sam. 7. 29. Ruth. 4. 12
p 2 Sam. 12. 21, 22, 23 with Luke 16. 25, 26. Rev. 14. 13
q 1 Joh. 5. 16
r Acts 15. 21. Rev. 1. 3
s 2 Tim. 4. 2
t Jam. 1. 22. Acts 10. 39. Mat. 13. 19. Heb. 4. 2. Isa. 66. 2
u Col. 3. 16. Eph. 5. 19. Jam. 5. 13
w Mat. 28. 19. 1 Cor. 11. 23 to 29. Acts 2. 42
x Deut. 6. 13 with Neh. 10. 29
y Isa. 19. 21
z Eccl. 5. 4, 5. & Joel 2. 12. Esther 4. 16. Mat. 9. 15. 1 Cor. 7. 5
a Psal. 107, throughout. Esther 9. 22.

in their ſeverall times and
to be uſed in an holy and re
b Heb.12.28 manner *b*.

VI. Neither Prayer nor
other part of Religious Worſ
now under the Goſpel, either
unto, or made more acceptab
any place in which it is perfo
c John 4. 21 or towards which it is directed
d Mal. 1. 11
1 Tim. 2. 8 GOD is to be Worſhipped
e John 4. 23 24 where *d*; in Spirit and Truth
f Jer. 10. 25 Deut. 6. 6 7 Job 1. 5 2 Sam. 6. 18 20 1 Pet. 3. 7 Acts 10. 2 in private Families *f*, daily
in ſecret, each-one by himſe
more ſolemnly in the publiq
ſemblies, which are not carele
wilfully to be neglected, or fo
g Mat. 6. 11
h Mat. 6. 6 Eph. 6. 8 when God, by his Word or P
i Iſa. 56. 6, 7 Heb. 10. 25 Prov. 1. 20, 21. 24 Prov. 8. 34 Acts 13. 42 Luke 4. 16 Acts 2. 42 dence, calleth thereunto *i*.

VII. As it is of the Law o
ture, that, in generall, a due pro
tion of time be ſet apart, fo
Worſhip of God: ſo, in his W
by a poſitive, Morall, and perp
Commandement, binding all
in all Ages, he hath particular
pointed One day in Seven for
k Exod. 20. 8. 10, 11 Iſa. 56. 2, 4 6, 7 bath, to be kept holy unto
which, from the beginning
World to the reſurrection of C
was the laſt Day of the Week
from the reſurrection of Chri

ch

ged into the first Day of the
ek *l*, which, in Scripture, is cal-
the Lords Day *m*, and is to be
tinued to the end of the World,
he Christian Sabbath *n*.

l Gen. 2. 2, 3
1 Cor. 16. 1, 2
Acts 20. 7
m Rev. 1. 10
n Exod. 20. 8. 10 with Mat. 5 17, 18

VIII. This Sabbath is then kept
y unto the Lord, when men, af-
a due preparing of their hearts,
ordering of their common af-
s before hand, do not only ob-
ve an holy rest, all the Day, from
ir own works, words, & thoughts
ur their worldly imployments,
recreations *o*, but also are taken
the whole time, in the publique
private Exercises of his Wor-
p, and in the duties of necessity,
mercy *p*.

o Exod. 20. 8
Exod. 16. 23
25, 26. 29, 30
Exod. 31. 15, 16, 17
Isa. 58. 13
Neh. 13. 15, 16, 17, 18, 21, 22
p Isa. 58. 13
Mat. 12. 11 to 13

CHAP. XXII.

Of lawfull Oaths and Vows.

I. Lawfull Oath is a part of Re-
ligious Worship *a*, wherein up-
just occasion, the person swear-
solemnly calleth God to witnes
he asserteth, or promiseth, and
udge him according to the truth,
lshood of what he sweareth *b*.

a Deut. 10. 20
b Exod. 20. 7 Levit. 19. 12 2 Cor. 1. 23 2 Chron. 6. 22, 23

II. The Name of God only, is
by which men ought to swear: &
in it is to be used with all holy

c Deut. 6. 13 fear and reverence *c*. There
swear vainly, or rashly, by t
rious and dreadfull Name;
swear at all, by any other th
d Exod. 20. 7 Jer. 5. 7 Mat. 5. 34. 37 Jam. 5. 12 sinfull and to be abhorred *d*.
in matters of weight and m
an Oath is warranted by the
of God, under the New Tes
e Heb. 6. 16 2 Cor. 1. 13 Isa. 25. 16 as well as under the Old *e*, so
full Oath, being imposed by L
Authority, in such matters o
f 1 Kings 8. 31. Neh. 13. 25. Ezra 10 5. be taken *f*.

III. Whosoever taketh a
ought duly to consider the w
nesse of so solemn an act, and
in to avouch nothing, but w
g Exod. 20. 7 Jer. 4. 2 is fully perswaded is the t
Neither may any man bind
self by Oath to any thing bu
is good and just, and what
leeveth so to be, and what he
h Gen. 24. 2 3. 5, 6, 8, 9 and resolved to perform *h*.
a sin, to refuse an Oath touch
thing that is good and just
i Num. 5. 19 21. Neh. 5. 12. Exo. 22 7, 8, 9, 10, 11 imposed by Lawfull Autho

IV. An Oath is to be tak
plain and common sense
words, without equivocati
k Jer. 4. 2 Psal. 24. 4 mentall reservation *k*: It
oblige to sin: but, in any th
sinfull, being taken, it binds

for

mance, although to a mans own
m *l.* nor is to be violated, al-
ough made to Hereticks or In-
els *m*.

l 1 Sam. 25. 22. 32, 33, 34 Psal. 15. 4
m Ezek. 17. 16. 18, 19 Josh. 9. 18, 19 with 2 Sam. 21. 1

V. A Vow is of the like nature
th a Promissory Oath, and ought,
be made with the like Religious
e, and to be performed with the
e faithfulnesse *n*.

n Isaia 19. 21 Eccles. 5. 4, 5, 6. Psal. 61. 8. Psal. 66. 13, 14

VI. It is not to be made to any
eature but to God alone *o*, and,
r it may be accepted, it is to be
e voluntarily, out of Faith, and
ience of Duty, in way of thank-
esse for mercy received, or for
obtaining of what we want:
ereby we more strictly binde our
es to necessary duties: or, to
er things, so far, and so long, as
may fitly conduce thereunto *p*.

o Psal. 76. 11 Jer. 44. 25, 26

p Deut. 23. 21, 22, 23 Psal. 50. 14 Gen. 28. 20, 21, 22 1 Sam. 5. 11 Psal. 66. 13, 14. Psal. 38. 2, 3, 4, 5

VII. No man may Vow, to do
thing forbidden in the Word of
d, or what would hinder any du-
therein commanded: or which
not in his own power, and for the
formance whereof, he hath no
mise of ability from God *q*. In
ch respects, Popish Monasticall
ows, of perpetuall single life, pro-
ed Poverty, and Regular Obe-
ce, are so far from being de-

q Acts 23. 12, 14 Mark 6. 26 Numb. 30. 5, 8, 12, 13.

grees of higher Perfection, t
are ſupperſtitious and ſinfull
in which, no Chriſtian may i
himſelf *r*.

r Mark 19. 21, 12
1 Cor. 1. 2. 9
Eph. 4. 28
1 Pet. 1. 2
1 Cor. 7. 23

CHAP XXIII.

Of the Civil Magiſtrate

GOD, the Supream Lo
King of all the world, h
dained Civil Magiſtrates, to
der him, over the people, for hi
Glory, and the publick goo
to this end, hath armed them
the power of the ſword, for t
fence and incouragement o
that are good, and for the p
ment of evill doers *a*.

a Rom. 13. 1 2, 3, 4
1 Pet. 2. 13, 14
6 Prov. 8. 15 16. Rom. 13 3, 2, 4

II. It is lawfull for Chriſti
accept and execute the Offic
Magiſtrate, when called there
in the managing whereof, t
ought eſpecially to maintain
Juſtice, and Peace, according
wholſome Laws of each Co
wealth *c*: ſo, for that end, the
lawfully now, under the Ne
ſtament, wage War, upon ju
neceſſary occaſion *d*.

c Pſal. 2. 10, 11, 12
1 Tim. 2. 2
Pſal. 82. 3, 4
2 Sam. 23. 3
1 Pet. 2. 13
d Luk. 3. 14
Rom. 13. 4
Mat. 8. 9, 10
Acts 10. 1, 2
Rev. 17. 14 16

III. The Civill Magiſtra
not aſſume to himſelf the A
ſtration of the Word & Sacra

the power of the Keys of the kingdom of Heaven *e*: yet he hath authority, and it is his duty, to take order, that Unity and Peace be preserved in the Church, that the Truth of God be kept pure, and intire, that all blasphemies and Heresies be suppressed, all corruptions and abuses in worship and discipline prevented, or reformed: and all the ordinances of God duly setled, administred, and observed *f*: For the better effecting whereof, he hath power to call Synods, to be present at them, and to provide that whatsoever is transacted in them, be according to the mind of God *g*.

IV. It is the duty of people to pray for Magistrates *h*, to honour their persons *i*, to pay them tribute & other dues *k*: to obey their lawfull commands, and to be subject to their Authority, for conscience sake *l*. Infidelity, or difference in Religion doth not make void the Magistrates just and legall Authority, nor free the people from their due obedience to him *m*: from which, Ecclesiasticall persons are not exempted *n*, much lesse hath the Pope any power or jurisdiction over them, in their

e 2 Chron. 16 18. with Mat. 18. 17 and Mat. 16 19. 1 Cor. 12 28. 29 Eph. 4. 11, 12 1 Cor. 4. 1, 2 Rom. 9, 15 Heb. 5. 4

f Isa. 49. 23 Psal. 122. 9 Ezra. 7. 23 25, 26, 27, 28 Lev. 24. 16 Deut. 13. 5, 6. 12 2 Kings 18. 4 1 Chro. 13. 1 to 9. 1 Kings 13. 1. to 26 2 Chron. 34 33. 2 Chron. 15. 12. 13

g 2 Chro. 19 8, 9, 10, 11 2 Chron. 29 30. Chapters Mat. 2. 4, 5

h 1 Tim. 1. 1, 2 *i* 1 Pet. 2. 17 *k* Rom. 13. 6, 7

l Rom. 13. 5 Tit. 1. 3

m 1 Pet. 2. 13. 14. 16

n Rom. 13. 1 1 Kings 2. 35 Act. 25. 9, 10, 11 2 Pet. 2. 10, 11 Jude vers. 8, 9, 10, 11

Dominons, or over any o
people; and, leaſt of all to
them of their Dominions, o
if he ſhall judge them to be He
or upon any other pretence wh
o 2 Theſ. 2. 4 Rev. 13. 15, 16, 17 ever *o*.

CHAP. XXIV.

Of Marriage, and Divorc

MArriage is to be betwee
Man and one Woman:
their is it lawfull for any M
hav more then one Wife, no
any Woman to have more the
a Gen. 2. 24 Mat. 19. 5, 6 Prov. 2. 17 Husband, at the ſametime *a*.

II. Marriage was ordain
the mutuall help of Husban
b Gen. 2. 18 Wife *b*, for the increaſe of
kinde with a legitimate iſſue,
c Mal. 2. 15 d 1 Cor. 7. 2, 9 the Church with an holy ſeed *c*,
for preventing of uncleanneſſe

III. It is lawfull for all ſor
people to marry, who are able
e Heb. 13. 4 1 Tim. 4. 3 judgment, to give their con
1 Cor. 7. 36, 37, 38 Yet is, it the duty of Chriſti
Gen. 24. 57, 58 marry only in the Lord *f*
f 1 Cor. 7. 39 therefore ſuch as profeſſe the
reformed Religion, ſhould not
ry with Infidels, Papiſts, or
Idolaters. Neither ſhould ſu
are godly be unequally yoke
mar

rying with ſuch as are notori-
ſly wicked in their life, or main-
damnable Hereſies *g*,

IV. Marriage ought not to be within the degrees of Conſangui-ty or Affinity forbidden in the Word *h*. Nor can ſuch inceſtuous marriages ever be made lawfull by any Law of Man, or conſent of parties, ſo as thoſe perſons may live together as Man and Wife *i*. The Man may not marry any of his Wives kindred nearer in blood, then he may of his own: nor, the Woman of her Husbands kindred, nearer in blood, then of her own *k*.

V. Adultery, or fornication committed after a contract, being diſcovered before marriage, giveth juſt occaſion, to the innocent Party to diſſolve that Contract *l*. In the caſe of Adultery after marriage, it is lawfull for the innocent party to ſue out a divorce *m*, and after the divorce, to marry another, as if the offending party were dead *n*.

VI. Although the corruption of man be ſuch as is apt to ſtudy arguments, unduely to put aſunder thoſe whom God hath joyned together in marriage: yet nothing but

g Gen. 34. 14 Exod. 34. 16 Deut. 7. 3, 4 1 Kings 11. 4 Neh. 3. 25, 26, 27 Mal. 2. 11, 12 2 Cor. 6. 14

h Levit. 18, Chapter. 1 Cor. 5, 1 Amos 2. 7

i Mark 6. 18 Levit. 18. 24 25, 26, 27, 28

k Levit. 20. 19, 20, 21

l Mat. 1. 18, 19, 20

m Mat. 5. 31, 32

n Mat. 16. 9 Rom. 7. 2, 3

Adultery, or such wilfull de
as can no way be remedied
Church, or Civill Magistr
cause sufficient of dissolvin
bond of Marriage *o*: Where
publick and orderly course of
ceeding is to be observed:
the Persons concerned in
left to their own wills and di
on, in their own case *p*.

o Mat.19.8 9
1 Cor. 7.15
Mat. 19.6

p Deut. 24.
1. 2. 3. 4

CHAP. XXV.

Of the Church.

THe Catholick or Uni
Church, which is invisible,
sists of the whole number of
lect, that have been, are, or sh
gathered into one, under Chri
Head thereof; and is, the S
the Body, the fulnesse of Him
filleth all in all *a*.

h Eph. 1. 10
22, 23
Eph. 5. 23.
27. 32
Col. 1. 18

II. The visible Church,
is also Catholick or Universal
the Gospel (not confined
Nation, as before, under the
consists of all those, through
World, that professe the true R
on *b*; and of their Children
is, the Kingdom of the Lord
Christ *d*, the House and Fam
God *e*, out of which there is

b 1 Cor. 1, 2
1 Cor. 12. 12
13. Psal. 2. 8
Rev. 7. 9
Rom. 15. 9,
10, 11, 12
c 1 Cor. 7. 14
Acts 2. 39
Ezek. 16. 20
21. Rom. 11
26. Gen. 3. 15
Gen. 17. 7
d Mat. 13. 47
Isaia 9. 7
e Eph. 2. 19
Eph. 5. 15

nary possibilitie of Salvation *f*. *f* Acts 2. 47

III. Unto this Catholick Visible Church, Christ hath given the Ministery, Oracles, and Ordinances of God, for the gathering, and perfecting of the Saints, in this life, to the end of the World: and doth by his own presence and Spirit, according to his promise, make them effectuall thereunto *g*.

g 1 Cor. 12 28. Eph. 4. 11, 12, 13 Mat. 28. 19, 20. Isa. 59. 21

IV. This Catholick Church hath been sometimes more, sometimes lesse visible *h*. And particular Churches, which are members thereof, are more or lesse pure, according as the Doctrine of the Gospel is taught and imbraced, Ordinances administred, and publick worship performed more or lesse purely in them *i*.

h Rom. 11. 3, 4. Rev. 12. 6, 14

i Rev. 2. 3. chapters. 1 Cor. 5. 6, 7

V. The purest Churches under Heaven are subject both to mixture and errour *k*: and some have degenerated, as to become no Churches of Christ, but Synagogues of Satan *l*. Nevertheless, there shall alwayes be a Church on earth, to worship God according to his will *m*.

k 1 Cor. 13. 12 Rev. 2. 3 chapters. Mat. 13. 24, 25, 26, 27, 28 29, 30. 47

l Rev. 18. *x* Rom. 11. 18, 19, 20, 21, 22

m Mat. 16. 18 Psal. 72. 17 Psal. 102. 28 Mat. 28. 19, 20

VI. There is no other Head of the Church, but the Lord Jesus Christ *n*. Nor can the Pope of *Rome*, in

n Col. 1. 18 Eph. 1. 22

in any ſence be head thereof
is that Antichriſt, that Man
and Son of Perdition, that ex
himſelf, in the Church, a
o Mat. 23. 8, 9, 10 Chriſt, and all that is called
2 Theſ. 2. 3, 4. 9
Rev. 13. 6

CHAP. XXVI.

Of the Communion of Saints.

ALL Saints, that are unite
Jeſus Chriſt their Head, b
a 1 John 1. 3 Spirit, and by Faith, have fellow
Eph. 3. 16, 17, 18, 19 with him in his graces, ſuffer
John 1. 16 death, reſurrection, and glo
Eph. 2. 5, 6 Phil. 3. 10 And, being united to one an
Rom. 6. 5, 6 2 Tim. 2. 12 in love, they have communio
b Eph. 4. 15, 16. 1 Cor. 12. 7. 1 Cor. 3. 21, 22, 23 Col. 2. 19 each others gifts and graces *b*,
are obliged to the performan
ſuch duties, publike and privat
c 1 Theſ. 5. 11. 14 Rom. 1. 11, 12. 14 do conduce to their mutuall
both in the inward & outward m

II. Saints by profeſſion are bo
1 John 3. 16, 17, 18 Gal. 6. 10 to maintain an holy fellowſhi
communion in the worſhip of
and in performing ſuch other
tuall ſervices as tend to their m
d Heb. 10. 24, 25 Act. 2. 42. 46 Iſa. 2. 3 1 Cor. 11. 20 edification *d*: as alſo, in reli
each other in outward things, a
ding to their ſeverall abilities,
neceſſities. Which Communio
God offereth opportunity, is
extended unto all thoſe, who

...ery place call upon the Name of the Lord Jesus *e*.

e Acts 2.44, 45. 1 John 3.17

III. This Communion which the Saints have with Christ, doth not make them, in any wise, partakers of the substance of his God-head, or to be equall with Christ in any respect: either of which to affirme, is impious, and blasphemous *f*. Nor doth their Communion one with another, as Saints, take away, or infringe the title, or propriety which each man hath in goods and possessions *g*.

2 Cor. 8. 9. Chapters. Acts 11. 29, 30.

f Col. 1. 18, 19. 1 Cor. 8. 6. Isa. 42. 8. 1 Tim. 6. 15, 16. Psal. 45. 7. with Heb. 1. 8, 9

g Exod. 20. 15. Eph. 4. 28. Acts 5. 4

CHAP. XXVII.

Of the Sacraments.

SAcraments are holy Signes, and Seals of the Covenant of Grace *a*, immediatly Instituted by God *b*, to represent Christ, and his Benefits; and, to confirm our interist in him *c*, also, to put a visible difference between those that belong unto the Church, and the rest of the world *d*; and, solemnly to engage them to the service of God in Christ according to his Word *e*.

a Rom. 4. 11. Gen. 17. 7. 10

b Mat. 28. 19. 1 Cor. 11. 23

c 1 Cor. 10. 16. 1 Cor. 12. 25, 26. Gal. 3. 27

d Rom. 15. 8. Exod. 12. 48. Gen. 34. 14

e Rom. 6. 3, 4. 1 Cor. 10. 16, 21

II. There is in every Sacrament a Spirituall relation, or Sacramentall union, between the Signe and the Thing

Thing ſignified: whence it co
to paſſe, that the names, and ef
of the one, are attributed to
other *f*.

f Gen. 17. 10 Mat. 26. 27, 28. Tit. 3. 5

III. The grace which is ex
ted in, or by the Sacraments rig
uſed, is not conferred by any po
in them; neither doth the effic
of a Sacrament depend upon the
ty, or intention of him that doth
miniſter it *g*: but, upon the
of the Spirit *h*, and the word of
ſtitution, which contains, toge
with a precept authorizing the
thereof, a promiſe of benefit
worthy Receivers *i*.

g Rom. 2. 28, 29
1 Pet. 3. 21
h Mat. 3. 11
1 Cor. 12. 13

i Matth. 26. 27, 28
Mat. 28. 19, 20

IV. There be only two Sacram
ordained by Chriſt our Lord, in
Goſpel, that is to ſay, Baptiſm
the Supper of the Lord: neith
which may be diſpenſed by any,
by a Miniſter of the Word law
ordained *k*.

k Mat. 28. 19
1 Cor. 11. 20 23
1 Cor. 4. 1
Heb. 5. 4

V. The Sacraments of the
Teſtament, in regard of the
tuall things thereby ſignified,
exhibited, were, for ſubſtance
ſame with thoſe of the New *l*.

l 1 Cor. 10. 1, 2, 3, 4

CHAP. XXVIII.

Of Baptisme.

BAptisme is a Sacrament of the New Testament, ordained by Jesus Christ *a*, not only for the solemn admission of the party baptized, into the Visible Church *b*: but also, to be unto him a sign, and seal of the Covenant of Grace *c*, of his ingrafting into Christ *d*, of Regeneration *e*, of Remission of sins *f*, and of his giving up unto God through Jesus Christ, to walk in newnesse of life *g*, which Sacrament is, by Christs own appointment, to be continued in his Church, untill the end of the World *h*.

a Mat. 28. 19

b 1 Cor. 12 13

c Rom. 4. 11 with Col. 2 11. 12

d Gal. 3. 27 Rom. 6. 5

e Tit. 3. 5

f Mark 1. 4

g Rom. 6. 3, 4

h Mat. 28. 19, 20

II. The outward Element to be used in this Sacrament, is Water, wherewith the party is to be Baptized, in the Name of the Father, and of the Son, and of the Holy Ghost, by a Minister of the Gospel, lawfully called thereunto *i*.

i Mat. 3. 11 John 1. 33 Mat. 28. 19, 20

III. Dipping of the person into the Water, is not necessary: but, Baptisme is rightly administred, by powring, or sprinkling Water upon the person *k*.

k Heb. 9. 10, 19, 20, 21, 22 Acts 2. 41 Acts 16. 33 Mark 7. 4

IV. Not only those that do actually

ally profesſe faith in, and ob
unto Chriſt *l*, but alſo the I
of one, or both believing Paren
to be baptized *m*.

V. Although it be a great
contemn or neglect this Ordin
yet Grace and Salvation are
inſeparably annexed unto it;
no perſon can be regenerated
ved without *o*, or, that all
are Baptized, are undoubted
generated *p*.

VI. The efficacy of Baptiſ
not tyed to that moment of
wherein it is adminiſtred *q*, ye
withſtanding by the right uſe
Ordinance, the grace promiſe
not only offered, but really exhi
and conferred, by the Holy G
to ſuch (whether of age, or inf
as that grace belongeth unto,
ding to the Counſell of Gods
Will, in his appointed time *r*.

VII. The Sacrament of Ba
is but once to be adminiſtred
any perſon *ſ*.

l Mark. 16 15, 16 Act. 8. 37, 38
m Gen. 17. 7 9. with Gal. 3. 9. 14 and Col. 2. 11, 12 and Acts 2. 38, 39. & Rom. 4. 11, 12 1 Cor. 7. 14 Mat. 28. 19 Mark 10. 13, 14, 15, 16 Luke 18. 15
n Luk. 7. 30 with Exod. 4. 24, 25, 26
o Rom. 4. 11 Acts 10. 2. 4 22. 31. 45. 47
p Acts 8. 13 23
q John 3. 5. 8
r Gal. 3. 27 Tit. 3. 5 Eph. 5. 25, 26. Acts 2. 38. 41
ſ Tit. 3. 5

CHAP. XXIX.

Of the LORDS Supper.

OUr Lord Jeſus, in the
wherein he was betrayed,

ted the Sacrament of his Body
d Blood, called the Lords Supper,
be observed in his Church, unto
e end of the World, for the per-
tuall Remembrance of the sacri-
ce of Himself, in his Death; the
aling all benefits thereof unto true
elievers, their Spirituall nourish-
ent and growth in him, their fur-
er ingagment in; and to, all du-
es which they owe unto him; and,
be a bond, and pledge of their
ommunion with him, and with
ch other, as Members of His
ysticall Body *a*.

II. In this Sacrament Christ is
t offered up to his Father; nor,
y real Sacrifice made at all, for re-
ission of sins of the quick or dead *b*,
t only a commemoration of that
ne offering up of himself, by him-
lf, upon the Crosse, once for all;
d a spirituall Oblation of all pos-
ble praise unto God, for the same *c*,
o that, the Popish Sacrifice of the
asse (as they call it) is most abo-
inably injurious to Christs one,
nly Sacrifice, the alone Propitiati-
n for all the sins of the Elect *d*.

III. The Lord Jesus hath, in this
dinance, appointed his Ministers

a 1 Cor. 11. 23, 24, 25, 26

b 1 Cor. 10. 16 & 11. 21
2 Cor. 12. 13
Heb. 9. 22 & 25, 26, 28

c 1 Cor. 11. 24, 25, 26
Mat. 26. 26, 27

d Heb. 7. 23, 24, 27
Heb. 10. 11, 12, 14, 18

to

to declare his word of institu
the people, to pray, and bl
Elements of Bread and Wi
thereby to set them apart
Common, to an holy use:
Take, and Break the Bread, t
the Cup, and (they commun
also themselves) to give both
Communicants *e*; but to non
are not then present in the Co
gation *f*.

IV. Private Masses, or re
this Sacrament by a Priest, o
other, alone *g*, as likewise the
all of the Cup to the people *h*,
shipping the Elements, the
them up, or carrying them abo
adoration, and the reserving
for any pretended religious us
all contrary to the nature of thi
crament, and to the Institutio
Christ *i*.

V. The outward Elements
Sacrament, duly set apart to t
ordained by Christ, have such
on to him crucified, as that tru
Sacramentally only, they are
times called by the name o
things they represent, to wit, th
dy and Blood of Christ *k*: alb
substance and nature, they still

e Mat. 26. 26 27, 28. and Mark 14. 22 23, 24 Luke 22. 19 20. with 1 Cor. 11. 23 24, 25, 26

f Acts 20. 7 1 Cor. 11. 20

g 1 Cor. 10. 6

h Mar. 4. 23 1 Cor. 11. 25 26, 27, 28, 29

i Mat. 15. 9

k Matth. 26. 26, 27, 28

ain, truly, and only Bread and
ine, as they were before *l*.

l 1 Cor. 11. 26, 27, 28 Mat. 26. 19

VI. That Doctrine which main-
ains a change of the substance of
read and wine, into the substance
of Christs Body and blood (com-
monly called Transubstantiation)
by Consecration of a priest, or by
ny other way, is repugnant, not to
Scripture alone, but even to common
ense and reason; overthroweth the
nature of the Sacrament, and hath
been, and is, the cause of manifold
superstitions; yea, of grosse Ido-
latries *m*.

m Acts 3. 21 with 1 Cor. 11. 24, 25, 26 Luke 24. 6 19

VII. Worthy Receivers outwardly
partaking of the visible Elements,
in this Sacrament *n*, do then also, in-
wardly by faith, really & indeed, yet
not carnally & corporally, but spiri-
tually, receive, and feed upon Christ
crucified, & all benefits of his death:
The body and blood of Christ being
then, not corporally, or carnally, in,
with, or under the bread and wine;
yet, as really, but spiritually, present
to the faith of Believers in that Ordi-
nance, as the Elements themselves
are to their outward senses *o*.

n 2 Cor. 13. 28

o 1 Cor. 10. 16

VIII. Although ignorant, and
wicked men receive the outward Ele-
ments,

ments, in this Sacrament: ye
receive not the thing signifie
by; but by their unworthy
thereunto, are guilty of the Bo
Blood of the Lord to their ow
nation. Wherefore, all ignora
ungodly persons as they are
enjoy communion with him,
they unworthy of the Lords
and cannot without great sin
Christ while they remain such,
take of those Holy Mysteries,
be admitted thereunto *q*.

p 1Cor. 11. 27, 28, 29
2 Cor. 6. 14 15, 16
q 1Cor. 5. 6, 7. 13
2 Thes. 3. 6 14, 15
Mat. 7. 6

CHAP. XXX.

Of Church Censures.

THe Lord Jesus, as King
Head of his Church, hath
in appointed a Government,
hand of Church Officers, di
from the Civill Magistrate *a*.

a Isa. 9. 6, 7
1 Tim. 5. 17
1 Thes. 5. 12
Acts 20. 17 28. Heb. 13. 7. 17. 24
1 Cor. 12. 28
Mat. 28. 18, 19, 20.

II. To these Officers, the
of the Kingdom of Heaven an
mitted: by vertue whereof,
have power, respectively, to r
and remit sins: to shut that K
dome against the impenitent,
by the Word, and Censures; a
open it unto penitent sinners, b
Ministery of the Gospel, and by
solu

...ution from Censures, as occasion ...ll require *b*.

III. Church Censures are neces- ...ry, for the reclaiming and gaining ... offending Brethren, for deterring ... others from the like offences, for ...urging out of that Leaven which ...ght infect the whole Lump, for ...dicating the honour of Christ, ... the holy Profession of the Gos- ...el, and for preventing the wrath ...f God, which might justly fall up- ...n the Church, if they should suffer ...s Covenant, and the Seals thereof ... be prophaned by notorious and ...stinate offenders *c*.

IV. For the better attaining of ...ese ends, the Officers of the Church ... to proceed by Admonition, sus- ...sion from the Sacrament of the ...ords Supper for a season; and by ...xcommunication from the Church ...cording to the nature of the crime, ... demerit of the person *d*.

b Mat. 16. 19 Mat. 18. 17, 18. John 20 20, 21, 22, 23 2 Cor. 2. 6, 7, 8

c 1 Cor. 5. Chapter. 1 Tim. 5. 20 Matth. 7. 6 1 Tim. 1. 20 1 Cor. 11. 27 to the end. with Jude verse 23

d 1 Thes. 5. 12 2 Thes. 3. 6 14, 15 1 Cor. 5. 4, 5 13. Mat. 18 17. Tit. 3. 10.

CHAP. XXXI.

Of Synods and Counsels.

For the better Government, and ... further edification of the Church; ...re ought to be such Assemblies, as

as are commonly called Sy
a Acts 15. 2 4. 6 Counsels *a*.

II. As Magistrates may
call a Synod of Ministers
other fit Persons, to consult
vise with, about matters of
b Isa. 49. 23 1 Tim. 2. 12 2 Chron. 19 8, 9, 10, 11 2 Chron. 29 30, Chapters. Mat. 2. 4, 5 Prov. 11. 14 gion *b*: So, if Magistrates
Enemies to the Church, the
sters of Christ, of themselv
vertue of their Office; or,
with other fit persons, upon
c Acts 15. 2 4. 22. 23. 25 gation from their Churches,
meet together in such Assembl

III. It belongeth to Synod
Counsels, Ministerially to dete
Controversies of Faith, and ca
Conscience, to set down Rul
Directions for the better ord
of the publick Worship of God
Government of his Church:
ceive complaints, in cases of
administration: and, authorit
ly, to Determine the same:
Degrees, and Determinatio
consonant to the Word of Go
to be received with reverence
submission: not only, for
d Acts 15. 15 19. 24. 27, 28, 29, 30, 31 Acts 16. 4 Mat. 18. 17, 18, 19, 20 agreement with the Word, b
for the power, whereby th
made, as being an Ordinance o
appointed thereunto in his Wo

IV.

IV. All Synods or Counsels, ce the Apostles time, whether herall, or particular, may erre; d, many have erred. Therefore, ey are not to be made the rule of ith, or practice; but, to be used help in both *e*.

e Eph. 2. 28 Acts 17. 11 1 Cor. 2. 5 2 Cor. 1. 24

V. Synods and Counsels are to ndle, or conclude nothing, but at which is Ecclesiasticall: and not to intermeddle with Civile airs which concern the Common ealth, unlesse by way of humble dition in cases extraordinary: or, way of Advice, for satisfaction conscience, if they be thereunto quired by the civil Magistrate *f*.

f Luke 12. 13, 14 John 18. 36

CHAP. XXXII.

Of the state of men after death, and of the Resurrection of the dead.

THe Bodies of men, after death, return to dust, and see corruption *a*: but, their souls (which ther die, nor sleep) having an immortall subsistence, immediatly return to God, who gave them *b*: the ls of the Righteous, being then perfect in holinesse, are received into the highest Heavens,

a Gen. 3. 19 Acts 13. 36

b Luk. 23. 43 Eccles. 12. 7

where

where they behold the face
in light and glory, waiting
full Redemption of their B

c Heb.12.23 2 Cor.5.1. 6.8 Phil.1.23 with Acts 3. 21.and Eph. 4.10 d Luke 16 23, 24 Acts 1.25 Jude v. 6,7 1 Pet. 3.19

And the souls of the wicked
into Hell, where they remain
ments and utter darkneſſe,
to the Judgement of the grea
Beſide theſe two places, for so
parated from their bodies, the
ture acknowledgeth none.

e 1 Theſ.4.17 1 Cor. 15. 51,52.

II. At the laſt Day, ſuch
found alive, ſhall not die,
changed *e*: and, all the dead
raiſed up, with the ſelf ſame
and none other, although w
ferent qualities, which ſhall b
again to their ſouls for ever

f Job 19. 26 27. 1 Cor.15 42,43,44

III. The bodies of the
ſhall, by the power of Ch
raiſed to diſhonour: the b
the juſt by his Spirit, unto
and, be made conformable
own glorious Body *g*.

g Acts 24.15 Joh.5.28,29 1 Cor.15.42 Phil.3.21

CHAP. XXXII

Of the laſt Judgement

GOD hath appointed
wherein He will Ju
World in righteouſneſſe,
Chriſt *a*, to whom, all po
Ju

a Acts 17.31

gement is given of the Father *b*. which day, not only the Apostate ngels shall be judged *c*, but like- all persons that have lived upon th, shall appear before the Tri- nall of Christ, to give an accompt their thoughts, words and deeds; d to receive according to what y have done in the Body, whether od or evill *d*.

II. The end of Gods appointing s Day, is for the manifestation the glory of his mercy, in the rnall salvation of the Elect: and, his Justice, in the damnation of reprobate, who are wicked, and disobedient: For, then shall the ghteous go into everlasting Life, d receive that fulnesse of Joy and freshing, which shall come from e presence of the Lord: but, the cked, who know not God, and ey not the Gospel of Jesus Christ, ll be cast into eternall Torments, be punished with everlasting truction from the presence of Lord, and from the glory of his wer *e*.

III. As Christ would have us certainly perswaded, that there be a Day of judgement, both

b John 5. 21. 27

c 1Cor.6. 3 Jude ver. 6 2 Pet. 2. 4

d 1Cor.5.10 Eccl. 12. 14 Rom. 2. 16 Rom.14. 10 12. Mat. 12. 36, 37

e Mat.25. 31 to the end. Rom. 2. 5,6 Rom.9. 22, 23. Mat.25. 21. Acts 3.19 2 Thes. 1.7, 8, 9, 10

to deter all men from sin, t
the greater consolation of th
f 2Pet.3.11 in their adversity *f*: so, w
14. 2Cor.5. 10, 11 have that Day unknown to
a Thes.1.5,6 7.Luk.21.27 28. Rom. 8. that they may shake off all
23, 24, 25 security, and be alwayes wat
g Mat.24.36 42, 43, 44 Mark 13.35 36,37. Luk. 12. 35, 36 Rev.22, 20. because they know not at wha the Lord will come: and, ever prepared to say, come Jesus, come quickly, *Amen*

FINIS

THE LARGER CATECHISM

First agreed upon

By the ASSEMBLY of DIVINES at *Westminster.*

And now approved by the General Assembly of the Church of SCOTLAND.

To be a part of Uniformity in Religion between the Kirks of *Christ* in the three Kingdomes.

EDINBURGH,
Printed by GEDEON LITHGOVV,
Anno Dom. 1659.

The LARGER CATECHISM,

irſt agreed upon by the Aſſembly of Divines at *Weſtminſter*:

ud now appointed by the Generall Aſſembly of the Kirk of *Scotland* to be a part of Uniformity in Religion, between the Kirks of *Chriſt* in the three Kingdomes.

QUESTION I.

W*Hat is the chief and higheſt end of man?*

A. Mans chief and ighest end is, to glorifie God *a*, nd fully to enjoy him for ever *b*.

Q. 2. *How doth it appear that here is a God?*

A. The very light of nature in him, and the works of God, declare lainly that there is a God *c*: but his

a Rom. 11. 36. 1 Cor. 10. 31.
b Pſal. 73. 24 to the end. John 17. 21, 22, 23.
c Rom. 1. 19, 20. Pſal. 19. 1, 2, 3. Acts 17. 28.

Word and Spirit only do ſu
ly and effectually reveale him
d 1 Cor. 2. 6 10 men for their ſalvation *d*.

2 Tim. 3. 15, 16, 17 Q. 3. *What is the Word of*
Iſa. 56. 21 **A.** The holy Scriptures
Old and New Teſtament a

e 2 Tim. 3. 16 2 Pet. 1. 19, 20, 21 Word of God *e*, the onely R
f Eph. 2. 20 Rev. 22. 18, 19 Faith and Obedience *f*.

Iſaia 8. 20 Luke 16. 29, 31 Q. 4: *How doth it appear th*
Scriptures are the Word of Go

Gal. 1. 8, 9 2 Tim. 3. 15, 16, 17 **A.** The Scriptures manifeſt
ſelves to be the Word of Go
their majeſty *g*, and purity *h*;
conſent of all the parts *i*, & the
g Hoſ. 8. 12 1 Cor. 2. 6, 7, 13 of the whole, which is to give a
ry to God *k*: by their light &
Pſal. 119. 18, 129 to convince and convert ſinne
h Pſal. 12. 6 Pſal. 119. 140 comfort and build up believers
i Acts 10. 43 Acts 26. 22 ſalvation *l*: But the Spirit of
k Rom. 3. 19, 27 bearing witneſſe by and wit
l Acts 18. 28 Heb. 4. 12 Scriptures in the heart of ma
James 1. 18 alone able fully to perſwade it,
Iſa. 19. 7, 8, 9 Rom. 15. 4 Acts 20. 32 they are the very Word of God

m John 16. 13, 14 1 John 2. 20, 27 John 20. 31 Q. 5: *What do the Scripture*
cipally teach?

A. The Scriptures princ
teach, what man is to beleeve co
ning God, and what duty G
n 2 Tim. 1. 13 quires of man *n*.

Q. 6: *What do the Scripture*
known of God?

A.

A. The Scriptures make known that God is *o*, the Perſons in the Godhead *p*, his Decrees *q*, and the execution of his Decrees *r*.

Q. 7. *What is God?*

A. God is a Spirit *ſ*, in, and of himſelfe infinite in being *t*, glory *u*, bleſſedneſſe *w*, and perfection *x*, all-ſufficient *y*, eternall *z*, unchangeable *a*, incomprehenſible *b*, every where preſent *c*, almighty *d*, knowing all things moſt wiſe *f*, moſt holy *g*, moſt juſt *h*, moſt mercifull and gracious, long-ſuffering and abundant in goodneſſe and truth *i*.

Q. 8. *Are there more Gods then one?*

A. There is but one only, the living and true God *k*.

Q. 9. *How many perſons are there in the Godhead?*

A. There be three Perſons in the Godhead, the Father, the Son, and the Holy Ghoſt, and theſe three are one true, eternall God, the ſame in ſubſtance, equall in power and glory, although diſtinguiſhed by their perſonall properties *l*.

Q. 10. *What are the Perſonall Properties of the three Perſons in the Godhead?*

A. It is proper to the Father to beget the Son *m*, and to the Son to be

o Heb. 12. 6
p 1 John 5. 7
q Acts 15. 14 15. 18
r Acts 4. 27, 28
ſ John 4. 24
t Exod. 3. 14 Job 11. 7, 8, 9
u Acts 7. 2
w 1 Tim. 6. 15
x Mat. 5. 48
y Gen. 17. 1
z Pſal. 90. 2
a Mal. 3. 6 Jam. 1. 17
b 1 King. 8. 27
c Pſal. 139. 2 to 13
d Rev. 4. 8
e Heb. 4. 13 Pſal. 145. 5
f Rom. 16. 27
g Iſaia 6. 3 Rev. 15. 4
h Deut. 32. 4
i Exod. 34. 6
k Deut. 6. 4 1 Cor. 8. 4, 6 Jer. 10. 10

l 1 John 5. 7 Mat. 3. 16, 17 Mat. 28. 19 2 Cor. 13. 14

m Joh. 10. 30

n Heb. 1. 5, 6. 8 John 1. 14, 18 o John 15. 26 Gal. 4. 6

begotten of the Father *n*, and the Holy Ghost to proceed from the Father and the Son, from all eternity

Q. 11: *How doth it appear that the Son and the Holy Ghost are equall with the Father?*

A. The Scriptures manifest the Son, and the holy Ghost, are equall with the Father, ascribing to them such Names *p*, attributes, works *r*, and worship, as are proper to God onely *s*.

p Isa. 6. 3, 5. 8 with John 12. 41. and Acts 28. 25 1 John 5. 20 Acts 5. 3, 4 q John 1. 1 Isaia 9. 6 Joh. 2. 24. 25 1 Cor. 2. 10, 11 r Col. 1. 16 Gen. 1. 2 s Mat. 28. 19 2 Cor. 13. 14

Q. 12: *What are the Decrees of God?*

A. Gods decrees are the wise, and holy acts of the counsell of his will *t*, whereby from all eternity he hath for his own glory, unchangeably, fore-ordained whatsoever comes to passe in time *u*; especially concerning Angels and men.

t Eph. 1. 11 Rom. 11. 33 Rom. 9. 14, 15. 18 u Eph. 1. 4 11. Rom. 9. 22, 23 Psal. 33. 11

Q. 13: *What hath God especially decreed concerning Angels and men?*

A. God by an eternall and immutable Decree, out of his meer [illegible] for the praise of his glorious [illegible] to be manifested in due time, elected some Angels to glory *w*; in Christ hath chosen some men eternall life, and the means thereof and also according to his soveraign power, and the unsearchable co-

w 1 Tim. 5. 21

x Eph. 1. 4, 5, 6 2 Thes. 2. 13, 14

l of his own will, (whereby he ex-
deth or withholdeth favour as he
easeth) hath passed by and foreor-
ined the rest to dishonour and
ath, to be for their sin inflicted, to
he praise of the glory of his justice *y*.

y Rom. 9. 17 18. 21, 22 Mat. 11. 25, 26. 2 Tim. 2. 20. Jude v. 4. 2 Pet. 2. 8

Q. 14: *How doth God execute his Decrees?*

A. God executeth his Decrees in the works of Creation and Provi-dence; according to his infallible foreknowledge, and the free and im-mutable counsell of his own will *z*.

z Eph. 1. 11

Q. 15. *What is the work of Creation?*

A. The work of Creation, is that, wherein God did, in the beginning, by the word of his power, make of nothing, the world and all things therein, for himself, within the space of six dayes, and all very good *a*.

a Gen. 1. ch. Heb. 11. 3 Prov. 16. 4

Q. 16. *How did God create the Angels?*

A. God created all the Angels *b*, spi-rits *c*, immortall *d*, holy *e*, excelling knowledge *f*, mighty in power *g*, to execute his Commandements, and to praise his Name *h*; yet sub-ject to change *i*.

b Col. 1. 16 c Psal. 104. 4 d Mat. 12. 30 e Mat. 25. 31 f 2 Sam. 14. 17 Mat. 24. 36 g 2 Thes. 1. 7 h Psal. 103. 20, 21 i 2 Pet. 2. 4

Q. 17. *How did God create man?*

A. After God had made all other creatures, he created man male and female *k*, formed the body of the man

k Gen. 1. 27

l Gen. 2. 7
m Gen. 2. 22
n Gen. 2. 7 with Job 35. 11. and Eccles. 12. 7 and Mat. 10 28. and Luke 23. 43
o Gen. 1. 27
p Col. 3. 10
q Eph. 4. 24
r Rom. 2. 14, 15
s Eccl. 7. 29
t Gen. 1. 28
u Gen. 3. 6 Eccl. 7. 29

of the dust of the ground *l*, and woman of a rib of the man *m*; dued them with living, reasonable and immortall souls *n*: made them after his own image *o*, in knowledge righteousnesse, & holinesse *q*, having the Law of God written in their hearts *r*: and power to fulfill it, with dominion over the creatures yet subject to fall *u*.

Q. 18: *What are Gods works of Providence?*

A. Gods works of Providence are his most holy *w*, wise *x*, & powerful preserving *y*, and governing all his creatures *z*, ordering them and all their actions *a*, to his own glory.

w Psa. 145. 17
x Psa. 104. 24 Isa. 28. 29
y Heb. 1. 3
z Psal. 103. 19
a Mat. 10. 29, 30, 31 Gen. 45. 7
b Rom. 11. 36 Isa. 63. 14

Q. 19: *What is Gods Providence toward the Angels?*

A. God by his Providence permitted some of the Angels wilfully and irrecoverably to fall into sin and damnation *c*, limiting and ordering that, and all their sins to his own glory *d*; and established the rest in holinesse and happinesse *e*: employing them all *f*, at his pleasure in the administrations of his power, mercy and justice *g*.

c Jude v. 6 2 Pet. 2. 4 Heb. 2. 16 John 8. 44
d Job 1. 12 Mat. 8. 31
e 1 Tim. 5. 21 Mark 8. 38 Heb. 12. 22
f Psal. 104. 4
g 2 Kings 19 35 Heb. 1. 14

Q. 20: *What was the providence of God toward man in the estate in which he was created?*

A.

A. The providence of God toward man, in the estate in which he was created, was, the placing him in Paradice, appointing him to dresse it, giving him liberty to eat of the fruit of the earth *h*, putting the creatures under his dominion *i*, and ordaining marriage for his help *k*: affording him communion with himself *l*, instituting the Sabbath *m*, entering into a Covenant of life with him, upon condition of personall, perfect, and perpetuall obedience *n*, of which the Tree of Life was a pledge *o*, and forbidding to eat of the Tree of the knowledge of good and evil, upon pain of death *p*.

h Gen. 2. 8, 15, 16
i Gen. 1. 28
k Gen. 2. 18
l Gen. 1. 26, 27, 28, 29
Gen. 3. 8
m Gen. 2. 3
n Gal. 3. 12 Rom. 10. 5
o Gen. 2. 9
p Gen. 1. 17

Q. 21. *Did man continue in that estate wherein God at first created him?*

A. Our first Parents being left to the freedom of their own will, through the temptation of Satan transgressed the Commandement of God, in eating the forbidden fruit, and thereby fell from the estate of Innocency, wherein they were created *q*.

q Gen. 3. 6, 7 8. 13 Eccl. 7. 29 2 Cor. 11. 3

Q. 22. *Did all mankinde fall in that first transgression?*

A. The Covenant being made with *Adam* as a publick person, not for himself only, but for his posteri-

ty

ty, all mankinde descending
q Act.17. 26 him by ordinary generation q, s
in him, and fell with him in
s Gen.2. 16 17. with Rom. 5. 12 to 20 and 1 Cor.15.21, 22 first transgression s.

Q. 23. *Into what estate d fall bring mankinde?*

t Rom.5.12 Rom. 3.23 A. The fall brought man into an estate of sin and misery t.

Q. 24. *What is sin?*

A. Sin is any want of confo unto, or transgression of any L God, given as a rule to the r
u 1 John 3.4 Gal. 3.10. 12 able creature u.

Q. 25. *Wherein consisteth the f ness of that estate whereinto m*

A. The sinfulnesse of that w whereinto man fell, consisteth
w Rom.5.12 19 guilt of *Adams* first sin w, the
of that righteousnesse wherein
created, and the corruption of h
ture, whereby he is utterly indis
disabled, and made opposite un
that is spiritually good, and w
inclined to all evil, and that con
x Rom.3.10 to 20 Eph.2.1,2,3 Rom. 5.6 Rom.8. 7, 8 Gen. 6. 5 y Jam.1. 14, 15 Mat. 15. 19 ally x, which is commonly
Originall Sin, and from wh
proceed all actuall transgressio

Q. 26. *How is Original sin conv our first Parents unto their po*

A. Original sin is conv
our first Parents unto their po

naturall generation, ſo as all that proceed from them in that way, are conceived and born in ſin *z*.

z Pſal. 51. 5 Job 14. 4 Job 15. 14 John 3. 6.

Q. 27: *What miſery did the fall bring upon mankinde?*

A. The fall brought upon mankind the loſs of Communion with God *a*, his diſpleaſure and curſe, ſo as we are by nature children of wrath *b*, bond-ſlaves to Sathan *c*, and juſtly liable to all puniſhments in this world, and that which is to come *d*.

a Gen. 3. 8. 10. 24

b Eph. 2. 2, 3

c 2 Tim. 2. 26

d Gen. 2. 17 Lam. 3. 39 Rom. 6. 13 Mat. 25. 41 46 Jude v. 7

Q. 28: *What are the puniſhments of ſin in this world?*

A. The puniſhments of ſin in this world, are, either inward, as blindneſſe of mind *e*, a reprobate ſenſe *f*, ſtrong deluſions *g*, hardneſſe of heart *h*, horrour of conſcience *i*, and vile affections *k*; or outward, as the curſe of God upon the creatures for our ſakes *l*, and all other evils that befall us in our bodies, names, eſtates, relations, and employments *m*, together with death it ſelf *n*.

e Eph. 4. 18

f Rom. 1. 28

g 2 Theſ. 2. 11

h Rom. 2. 5.

i Iſa. 33. 14 Gen. 4. 13 Matth. 27. 4

k Rom. 1. 26

l Gen. 3. 17

m Deut. 28. 15 to the end.

n Rom. 6. 21 23

Q. 29: *What are the puniſhments of ſin in the world to come?*

A. The puniſhments of ſin in the world to come, are everlaſting ſeparation from the comfortable preſence of God, and moſt grievous

torment in ſoul and body w
o 2 Theſ. 1. 9 Mat. 9. 44. 46. 48 Luke 16. 24 intermiſſion, in hell fire, for
Q. 30. *Doth God leave all man*
periſh in the eſtate of ſin and m

A. God doth not leave all
kinde to periſh in the eſtate of
p 1 Theſ. 5. 9 miſery *p*, into which they fell, b
breach of the firſt Covenant, co
q Gal. 3. 10 12 ly called the Covenant of wor
but, of his meer love and merc
livereth his elect out of it, and b
eth them into an eſtate of ſalv
by the ſecond Covenant comm
r Tit. 3. 4, 5, 6, 7 Gal. 3. 21 Rom. 3. 20, 21, 22 called the Covenant of Grace *r*.

Q. 31. *With whom was the*
Covenant of Grace made?

A. The Covenant of Grace was
with Chriſt, as the ſecond *Adam*
ſ Gal. 3. 16 Rom. 5. 15 to the end. Iſa. 53. 10, 11 in him, with all the elect, as his

Q. 32. *How is the Grace of*
manifeſted in the ſecond Covena

A. The Grace of God is mani
in the ſecond Covenant, in th
freely provideth and offereth to
t Gen. 3. 15 Iſa. 42. 6 John 6. 27 ners a Mediator *t*, and life and
tion by him *u*; and requiring
u 1 John 5. 11, 12 as the condition to intereſt the
w John 3. 16 John 1. 12 him *w*, promiſeth and giveth h
x Prov. 1. 23 7 2 Cor. 4. 13 z Gal. 5. 22, 23 ly Spirit *x*, to all his elect to wo
them that faith *y*, with all othe
ing graces *z*, and to enable the

all holy obedience *a*, as the evidence of the truth of their Faith *b*, and thankfulneſſe to God *c*, and as the way which he hath appointed them to ſalvation *d*.

a Ezech. 36. 27
b Jam. 2. 18, 22
c 2 Cor. 5. 14, 15
d Eph. 2. 10

Q. 33: *Was the Covenant of Grace alwayes adminiſtred after one and the ſame manner?*

A. The Covenant of Grace was not alwayes adminiſtred after the ſame manner, but the adminiſtrations of it under the Old Teſtament were different from thoſe under the New *e*.

e 2 Cor. 3. 6, 7, 8, 9

Q. 34: *How was the Covenant of Grace adminiſtred under the Old Teſtament?*

A. The Covenant of Grace was adminiſtred under the Old Teſtament, by promiſes *f*, propheſies *g*, ſacrifices *h*, Circumciſion *i*, the Paſſover *k*: and other types & ordinances, which did all foreſignifie Chriſt then to come, and were for that time ſufficient to build up the elect in faith in the promiſed *Meſiah l*, by whom they then had full remiſſion of ſin, and eternall ſalvation *m*.

f Rom. 15. 8
g Acts 3. 20, 24
h Heb. 10. 1
i Rom. 4. 11
k 1 Cor. 5. 7
l Heb. 8, 9, 10 Chapters.
Heb. 11. 13
m Gal. 3. 7, 8, 9, 14

Q. 35: *How is the Covenant of Grace adminiſtred under the New Teſtament?*

A. Under the New Teſtament, when Chriſt the ſubſtance was exhibited, the ſame Covenant of Grace

Was

was and ſtill is to be admini
n Mat. 16. 15 the preaching of the word *n*, a
adminiſtration of the Sacram
o Matth. 28 19. 20 Baptiſm *o*, and the Lords Sup
p 1 Cor. 11. 23, 24, 25 in which, Grace and Salvati
q 2 Cor. 3. 6 to the end. Heb. 8. 6 10, 11 held forth in more fulneſſe, evi
and efficacy, to all nations *q*.

Mat. 28. 19 Q. 36. *Who is the Mediator Covenant of Grace?*

A. The onely Mediator o
Covenant of Grace is the Lord
r 1 Tim. 2. 5 ſus Chriſt *r*, who being the et
Son of God, of one ſubſtance,
ſ Joh. 1. 1. 14 John 10. 30 Phil. 2. 6 equal with the Father *ſ*, in the ful
t Gal. 4. 4 of time became man *t*, and ſo
and continues to be God and
in two intire diſtinct natures,
u Luk. 1. 35 Rom. 9. 5 Col. 2. 9 Heb. 7. 14. 25 one perſon for ever *u*.

Q. 37: *How did Chriſt, being become Man?*

A Chriſt the Son of God b
Man, by taking to himſelf a tru
w John 1. 14 Mat. 26. 38 dy, and a reaſonable ſoul *w*;
conceived by the power of the
Ghoſt, in the womb of the V
Mary, of her ſubſtance, and
x Luke 1. 27 31. 35. 42 Gal. 4. 4 of her *x*; yet without ſin *y*.

y Heb. 4. 15 Heb. 7. 26 Q. 38. *Why was it requiſite the Mediator ſhould be God?*

A. It was requiſite that the M
tor ſhould be God, that he
ſub

ain and keep the humane nature
om sinking under the infinite wrath
God, and the power of death *z*; gi-
ve worth and efficacy to his suffe-
ings, obedience and intercession *a*;
d to satisfie Gods justice *b*, pro-
ire his favour *c*, purchase a peculiar
ople *d*, give his Spirit to them *e*, con-
er all their enemies *f*, and bring
them to everlasting salvation *g*.

Q. 39: *Why was it requisite that the Mediator should be Man?*

A. It was requisite that the Media-
tour should be Man, that he might ad-
vance our nature *h*, perform obedi-
ence to the Law *i*, suffer and make in-
tercession for us in our nature *k*; have
fellow-feeling of our infirmities *l*; that we might receive the adoption
of sons *m*, and have comfort and ac-
cesse with boldnesse unto the Throne
of Grace *n*.

Q. 40: *Why was it requisite that the Mediator should be God and Man in one Person?*

A. It was requisite that the Media-
tour, who was to reconcile God and
man, should himself be both God
and Man, and, this in one person,
that the proper works of each nature
might be accepted of God for us *o*, and

z Acts 2. 24, 25 Rom. 1. 4 with Rom. 4. 25 Heb. 9. 14
a Act. 20. 28 Heb. 9. 14 Heb. 7. 25, 26, 27, 28
b Rom. 3. 24, 25, 26
c Eph. 1. 6 Matth. 3. 17
d Titus 2. 13, 14
e Gal. 4. 6
f Luk. 1. 68, 69. 71. 74
g Heb. 5. 8, 9 Heb. 9. 11 to 16
h Heb. 2. 16
i Gal. 4. 4
k Heb. 2. 14
l Heb. 7. 24, 25
m Gal. 4. 5
n Heb. 4. 16
o Mat. 1. 21, 23 Mat. 3. 17 Heb. 9. 14

and relyed on by us, as the
p 1Pet. 2. 6 the whole perſon *p*.

Q. 41: *Why was our M called* Jeſus?

A. Our Mediator was called becauſe he ſaveth his people
q Mat. 1. 21 their ſins *q*.

Q. 42: *Why was our M called Chriſt?*

A. Our Mediator was called becauſe he was anointed wi
r John 3. 34 Pſal. 45. 7 Holy Ghoſt above meaſure *r*,
ſ John 6. 27 Mat. 28. 18, 19, 20 ſet apart, and fully furniſhed wi authority and ability *ſ*, to exe
t Acts 3. 21, 22 Luk. 4. 18. 21 offices of a Prophet *t*, Prieſt *u*,
u Heb. 5. 5, 6 7. Heb. 4. 14, 15 w Pſal. 2. 6 Matth. 21. 5 Iſa. 9. 6, 7 Phil. 2. 8, 9, 10, 11 of his Church, in the eſtate his Humiliation and Exalta

Q. 43: *How doth Chriſt the Office of a Prophet?*

A. Chriſt executeth the O a Prophet, in his revealing Church *x*, in all ages, by his
x John 1. 18 y 1Pet. 1. 10, 11, 12 z Heb. 1. 1, 2 a Joh. 15. 15 b Act. 20. 32 Eph. 4. 11, 12, 13 John 20. 31 and Word *y*, in divers wayes miniſtration *z*, the whole God *a*, in all things concerni edification and ſalvation *b*.

Q. 44: *How doth Chriſt the Office of a Prieſt?*

A. Chriſt executeth the O a Prieſt, in his once offering
c Heb. 9. 14, 28. a Sacrifice without ſpot to G

reconciliation for the sins of his
ople *d*, and in making continuall
ercession for them *e*.

d Heb. 2. 17
e Heb. 7. 25

Q. 45: *How doth Christ execute the office of a King?*

A. Christ executeth the office of King, in calling out of the world people to himself *f*, & giving them officers *g*, Laws *h*, and censures, by which he visibly governs them *i*; in bestowing saving grace upon his *k*, rewarding their obedience *l*, and correcting them for their sins *m*, preserving and supporting them under all their temptations and sufferings *n*, restraining and overcoming their enemies *o*, and powerfully ordering all things for his own glory *p*, and their good *q*; and also in taking vengeance on the rest, who know not God, and obey not the Gospel *r*.

f Acts 15. 14, 15, 16
Isa. 55. 4, 5
Gen. 49. 10
Psal. 110. 3
g Eph. 4. 11, 12
h 1 Cor. 12. 28
Isa. 33. 12
i Mat. 18. 17, 18
1 Cor. 5. 4, 5
k Acts 5. 31
l Rev. 22. 12
Rev. 2. 10
m Rev. 3. 19
n Isa. 63. 9
o 1 Cor. 15. 25
Psal. 110. throughout.
p Rom. 14. 10, 11
q Rom. 8. 28
r 1 Thes. 1. 8, 9
Psal. 2. 8, 9

Q. 46: *What was the estate of Christs Humiliation?*

A. The estate of Christs Humiliation was, that low condition, wherein he for our sakes, emptying himself of his glory, took upon him the form of a servant in his conception, birth, life, death, and after his death untill his resurrection *s*.

s Phil. 2. 6, 7, 8
Luke 1. 31
2 Cor. 8. 9
Acts 2. 24

Q. 47: *How*

Q. 47: *How did Christ humble himself in his conception and birth?*

A. Christ humbled himself in his conception and birth, in that when from all eternity, the Son of God, the bosome of the Father, he was pleased in the fulnesse of time to become the Son of man, made of a woman, of low estate, and to be born of her with divers circumstances of more then ordinary abasement *t*.

t John 1. 14 18 Gal. 4. 4 Luke 2. 7

Q. 48: *How did Christ humble himself in his life?*

A. Christ humbled himself in his life, by subjecting himself to the law *u*, which he perfectly fulfilled *w*, and by conflicting with the indignities of the world *x*, temptations of Satan *y*, and infirmities in his flesh, whether common to the nature of man, or particularly accompanying that his low condition *z*.

u Gal. 4. 4 *w* Mat. 5. 17 Rom. 5. 19 *x* Psal. 22. 6 Heb. 2. 2, 3 *y* Mat. 4. 1. 12. Luke 4. 13 *z* Heb. 2. 17, 18 Heb. 4. 15 Isa. 53. 13, 14

Q. 49: *How did Christ humble himself in his death?*

A. Christ humbled himself in his death, in that having been betrayed by *Judas a*, forsaken by his disciples *b*, scorned and rejected by the world *c*, condemned by *Pilate*, tormented by his persecuters *d*, and having also conflicted with the terrors

a Mat. 17. 4 *b* Mat. 26. 56 *c* Isa. 53. 2, 3 *d* Mat. 27. 26. to 50 John 19. 34

eath, and the powers of darkneſs,
e and born the weight of Gods
ath *e:* he laid down his life an
fering for ſin *f*, enduring the pain-
ſhamefull, and curſed death of
croſſe *g*.

e Luk. 22. 44
Mat. 27. 46
f Iſa. 53. 10
g Phil. 2. 8
Heb. 12. 2
Gal. 3. 13

Q. 60: *Wherein conſiſted Chriſts humiliation after his death?*

A. Chriſts humiliation after his death, conſiſted in his being buri-
h, and continuing in the ſtate of
he dead, and under the power of
ath till the third day *i*, which hath
otherwiſe expreſſed in theſe
ords, *He deſcended into hell.*

h 1 Cor. 15. 3, 4
i Pſal. 16. 10 with Acts 2. 24, 25, 26, 27, 31. Rom. 6. 9 Mat. 12. 40

Q. 51: *What was the eſtate of Chriſts Exaltation?*

A. The eſtate of Chriſts Exaltati-
his comprehendeth his Reſurrecti-
k; Aſcenſion *l*, ſitting at the right
hand of the Father *m*, and his com-
g again to judge the world *n*.

k 1 Cor. 15. 4
l Mat. 16. 19
m Eph. 1. 20
n Acts 1. 11 Acts 17. 31

Q. 52: *How was Chriſt exalted in his Reſurrection?*

A. Chriſt was exalted in his Re-
rrection, in that, not having ſeen
uption in death, of which it was
poſſible for him to be held *o:*
having the very ſame body in
ich he ſuffered, with the eſſentiall
perties thereof *p*, but without mor-
tality

o Acts 2. 24, 27
p Luk. 24. 39

rality and other common i
belonging to this life, reall
g Rom. 6. 9 Rev. 1. 18 to his ſoul *q*, he roſe again
dead the third day, by h
r Joh. 10. 18 power *r*: whereby he declar
ſ Rom. 1. 4 ſelf to be the Son of God *ſ*, to
t Rom. 8. 34 tisfied divine juſtice *t*, to ha
quiſhed death and him that
u Heb. 2. 14 power of it *u*, and to be Lord
w Rom. 14. 9. and dead *w*; all which he
x 1 Cor. 5. 21, 22 publick perſon *x*, the head
y Eph. 1. 20 22, 23 Col. 1. 18 Church *y*, for their Juſtifi
quickning in grace *a*, ſupport
z Rom. 4. 25 enemies *b*, and to aſſure them
a Eph. 2. 1. 5, 6. Col. 2. 12 Reſurrection from the dead
b 1 Cor. 15. 25, 26, 27 laſt day *c*.
c 1 Cor. 15. 20

Q. 53: *How was Chriſt e
his Aſcenſion?*

A. Chriſt was exalted in hi
ſion, in that having after his
rection often appeared unto,
verſed with his Apoſtles, ſpe
them of the things pertainin
d Acts 1. 2, 3 Kingdom of God *d*, and givi
commiſſion to Preach the
e Matth. 28. 19, 20 to all nations *e*; fourty da
his reſurrection, he, in our
f Heb. 6. 20 and as our head *f*, triumphi
g Eph. 4. 8 h Acts 1. 9, 10, 11 Eph. 4. 10 i Pſal. 68. 18 enemies *g*, viſibly went up
higheſt heavens, there to
gifts for men *h*, to raiſe up

s thither *i*, and to prepare a for us *k*: where himself is, and continue, till his second com- at the end of the w rld *l*.

i Col. 3. 1, 2
k John 14. 3
l Acts 3. 21

Q. 54: *How is Christ exalted in his ing at the right hand of God?*

A. Christ is exalted in his sitting he right hand of God, in that, God-man he is advanced to high- favour with God the Father *m*, ith all fulnesse of joy *n*, glory *o*, and ower over all things in heaven and rth *p*, and doth gather and defend e Church, & subdue their enemies, dministeth his ministers and people th gifts and graces *q*, and maketh ercession for them *r*.

m Phil. 2. 9
n Acts 2. 28 with Psal. 16. 11
o John 17. 5
p Eph. 1. 22 1 Pet. 3. 21
q Eph. 4. 10, 11, 12 Psal. 110 throughout.
r Rom. 8. 34

Q. 55: *How doth Christ make intercession?*

A. Christ maketh intercession, by appearing in our nature continu- y before the Father in heaven *s*, in merit of his obedience and sacri- on earth *t*, declaring his will to e it applyed to all believers *u*, wering all accusations against m *w*, procuring for them quiet of nscience notwithstanding dayly lings *x*, accesse with boldnesse to throne of Grace *y*, and acceptance eir persons *z*, and service *a*.

s Heb. 9. 12, 14
t Heb. 1. 3
u John 3. 16 John 17. 9 20. 24
w Rom. 8. 33, 34
x Rom. 5. 1, 2 1 John 2. 1, 2
y Heb. 4. 16
z Eph. 1. 6
a 1 Pet. 2. 5

Q. 56: *How*

Q. 56: *How is Christ to be ex... his comming again to judge the...*

A. Christ is to be exalted ... comming again to judge the ... in that he who was unjustly ... and condemned by wicked ... shall come again at the last ... great power *c*, and in the full ... nifestation of his own glory, ... his Fathers, with all his holy ... gels *d*, with a shout, with the ... of the Arch-Angell, and wit... Trumpet of God *e*, to judg... world in righteousnesse *f*.

6 Acts 3. 14, 15

c Mat. 24. 30

d Luke 9. 26 Mat. 25. 31

e 1 Thes. 4. 16

f Acts 17. 31

Q. 57. *What benefits hath ... procured by his mediation?*

A. Christ by his mediation hath ... cured Redemption *g*, with all ... benefits of the Covenant of G...

g Heb. 9. 12

h 2 Cor. 1. 20

Q. 58. *How do we come to be ... partakers of the benefits which ... hath procured?*

A. We are made partakers ... benefits which Christ hath proc... by the application of them unto ... which is the work especially of ... the Holy Ghost *k*.

i John 1. 11, 12

k Tit. 3. 5, 6

Q. 59: *Who are made partak... Redemption by Christ?*

A. Redemption is certainly ... ed, and effectually communica...

those for whom Christ hath purchased i *l*, who are in time by the holy Ghost enabled to beleeve in Christ according to the Gospel *m*.

l Eph. 1. 13 14 Joh. 6. 37. 39 Joh. 10. 15, 16
m Eph. 2. 8 2 Cor. 4. 15

Q. 60. *Can they who have never heard the Gospel, and so, know not Jesus Christ, nor beleeve in him, be saved by their living according to the light of nature?*

A. They who, having never heard the Gospel *n*, know not Jesus Christ and beleeve not in him, cannot be saved *p*, be they never so diligent to frame their lives according to the light of nature *q*, or the Law of that religion which they profesſe *r*: neither is there salvation in any other, but in Christ alone *ſ*, who is the Saviour only of his body in the Church *t*.

n Rom. 10. 14
o 2 Th. 1. 8, 9 Eph. 2. 12 John 1. 10, 11, 12
p John 8. 24 Mark 16. 16
q 1 Cor. 1. 20 to 24
r John 4. 22 Rom. 9. 31, 32. Phil. 3. 4 5, 6, 7, 8, 9
ſ Acts 4. 12
t Eph. 5. 23
u Joh. 12. 38, 39, 40 Rom. 9. 6 Mat. 22. 14 Mat. 7. 21 Rom. 11. 7
w 1 Cor. 1, 2 1 Cor. 12. 13 Rom. 15. 9, 10, 11, 12 Rev. 7. 9 Psal. 1. 5 Psal. 12. 17, to 31 Psal. 45. 17 Mat 28 19, 20 Isa. 59. 21
x 1 Cor. 7. 14 Acts 2. 39 Rom. 11. 16 Gen. 17. 7

Q. 61. *Are all they saved who hear the Gospel and live in the Church?*

A. All that hear the Gospel and are in the visible Church are not saved, but they only who are true members of the Church invisible *u*.

Q. 62. *What is the visible Church?*

A. The visible Church is a society made up of all such as in all ages and places of the world do profeſs the true religion *w*, and of their children *x*.

Q. 63. *What are the speciall p ledges of the visible Church?*

A. The visible Church hath priviledge of being under God's ciall care and government *y*, of protected and preserved in all notwithstanding the oppositi all enemies *z*, and of enjoyin communion of saints, the ord means of salvation *a*; offers of by Christ to all the members o the ministery of the Gospel, te ing, that whosoever beleeves i shall be saved *b*, and excluding that will come unto him *c*.

y Isa. 4. 5, 6 1 Tim. 4. 10

z Psal. 115. throughout. Isa. 31. 4, 5 Zach. 12. 2, 3 4. 8. 9

a Acts 2. 39, 42

b Psal. 147. 19, 20 Rom. 9. 4 Eph. 4. 11, 12 Mat. 16. 15, 16

c John 6. 37

Q. 64. *What is the invisible C*

A. The invisible Church i whole number of the elect, tha been, are, or shall be gathere one, under Christ the Head *d*.

d Eph. 1. 10 22, 23 John 10. 16 John 11. 52

Q. 65. *What speciall ben the members, of the Invisible C enjoy by Christ?*

A. The members of the In Church, by Christ, enjoy and Communion with him, in and glory *e*.

e John 17. 21 Eph. 2. 5, 6 John 17. 24

Q. 66. *What is that Union the Elect have with Christ?*

A. The Union which the Ele with Christ, is the work o

ce *f*, whereby they are ſpiritually
d myſtically, yet really and inſepa-
ly joyned to Chriſt, as their head
husband *g*, which is done in
r effectuall Calling *h*.

Q. 67: *What is effectuall Calling?*

A. Effectuall Calling is the work
Gods Almighty power and grace *i*,
ereby, out of his free and eſpeciall
to his elect, and from nothing
hem moving him thereunto *k*: he
h in his accepted time invite and
w them to Jeſus Chriſt by his
ord and Spirit *l*, ſavingly inlighte-
ng their minde *m*, renewing and
erfully determining their will *n*,
as they, although in themſelves
in ſin, are hereby made willing
able freely to anſwer his call and
accept and imbrace the grace of-
d and conveyed therein *o*.

Q. 68: *Are all the elect onely ef-
ſually called?*

A. All the Elect, and they onely,
effectually called *p*: although
ers may be, and often are, out-
dly called by the miniſtery of the
rd *q*, and have ſome common
rations of the Spirit *r*, who, for
wilful neglect and contempt of
grace offered to them, being juſt-

f Eph. . 22
Eph. 2. 6, 7, 8

g 1 Cor. 6. 17
John 10. 28
Eph. 5. 25. 30

h 1 Pet. 5. 10
1 Cor. 1. 9

i 1 Cor. 5. 25
Eph. 1. 18, 19, 20
2 Tim. 1. 9

k Tit. 3. 4, 5
Eph. 2. 4, 5, 7, 8, 9
Rom. 9. 11

l 2 Cor. 5. 20 with 2 Cor. 6. 1, 2
John 6. 44
2 Theſ. 2. 13, 14

m Act. 16. 18
1 Cor. 2. 10, 12

n Ezek. 11. 19
Ezek. 36. 26, 27
John 6. 45

o Eph. 2. 5
Phil. 2. 13
Deut 30. 6

p Acts 13. 48

q Mat. 22. 14

r Mat. 7. 22
Mat. 13. 20, 21
Heb. 6. 4, 5

ly left in their unbeleefe, do
f John 1.38 39, 40 truely come to Jesus Christ *f*,
Acts 28. 25, 26, 27 Q. 69 *What is the communion*
John 6.64.65 *Grace which the members of th*
Psal. 81. 11, 12 *Visible Church have with Christ*

A. The Communion in G
which the members of the Inv
Church have with Christ, is,
partaking of the vertue of his
diation, in their Justification *t*
t Rom. 8. 30 doption *u*, Sanctification, and
u Eph. 1. 5 ever else in this life manifests
Union with him *w*.
w 1 Cor. 1. 30

Q. 70 *What is Justificatio*

A. Justification is an act of
x Rom. 3. 23 24. 25 free grace unto sinners *x*, in
Rom. 4. 5 he pardoneth all their sins, acce
and accounteth their persons ri
y 2 Cor. 2. 5 19. 21 ous in his sight *y*, not for any
Rom. 3. 22 24, 25. 27, 28 wrought in them or done by th
z Tit. 3. 5. 7 Eph. 1. 7 but only, for the perfect obed
a Rom. 5. 17, 18, 19 and full satisfaction of Chri
Rom 4. 6, 7. 8 God imputed to them *a*, and
b Acts 10. 43 Gal. 2. 16 ved by Faith alone *b*.
Phil. 3. 9

Q. 71 *How is Justificatio*
act of Gods free Grace?

A. Although Christ by his O
ence and death, did make a pr
real, and full satisfaction to
Justice, in the behalf of them th
c Rom. 5. 8, 9, 10, 19 justified *c*; yet, in as much as

acc

epteth the satisfaction from a sure-
which he might have demanded
hem, did provide this Surety, his
n only Son *d*, imputing his righ-
usnesse to them *e*, and requiring
hing of them for their justificati-
but Faith *f*, which also is his gift *g*,
r justification is, to them, of free
e *h*.

Q. 72. *What is justifying Faith?*

A. Justifying Faith is a saving
e *i*, wrought in the heart of a sin
by the Spirit *k*: & word of God *l*,
reby he, being convinced of his
nd misery, and of the disability
imself and all other creatures to
ver him out of his lost conditi-
, not only assenteth to the truth
e promise of the Gospel *m*, but
veth and resteth upon Christ
his righteousnesse therein held
h, for pardon of sin *o*, and for the
pting and accounting of his per-
righteous in the sight of God for
ation *p*.

Q. 73: *How doth Faith justifie a*
er in the sight of God?

A. Faith justifies a sinner in the
t of God, not because of those o-
graces which do alwayes accom-
y it, or of good works that are the

d 1 Tim. 2. 5. 6 Heb. 10. 9 Mat. 20. 28 Dan. 9. 24 16 Isa. 53. 4, 5 6. 10, 11, 12 Heb. 7. 22 Rom. 8. 32 1 Pet. 1. 18. 19
e 2 Cor. 5. 21
f Rom. 3. 24 28
g Eph. 2. 8
h Eph. 1. 7
i Heb. 10. 39
k 2 Cor. 4. 13 Eph. 1. 17, 18, 19
l Rom. 10. 14. 17
m Acts 2. 37 Acts 16. 30 John 16. 8. 9 Rom. 5. 6 Eph. 2. 8 Acts 4. 12 16
n Eph. 1. 25
o John 1. 12 Acts 16. 31 Acts 10. 43
p Phil. 3. 9. Acts 15. 11

q Gal. 3. 11 Rom. 3. 18 fruit of it *q*, nor as if the gra Faith, or any act thereof, were se

r Rom. 4. 3 with Rom. 10. 30 ted to him for his justification r only as it is an Instrumen which he receiveth and app

s John 1. 12 Phil. 3. 9 Gal. 2. 16 Christ and his righteousnesse *s*.

Q. 74 *What is Adoption?*

A. Adoption is an act of the

t John 3. 1 u Eph. 1. 5 Gal. 4. 4, 5 grace of God *t*, in and for him Son Jesus Christ *u*, whereby those that are justified are re

w John 1. 12 x 2 Cor. 6. 18 Rev. 3. 12 y Gal. 4. 6 into the number of his childr have his name put upon them *x* Spirit of his Son given to them under his fatherly care and dis

z Psal. 103. 13 Prov. 14. 26 Mat. 6. 32 tions *z*: admitted to all the lib and priviledges of the sons of made heirs of all the promises

a Heb. 6. 17 Rom. 8. 17 fellow-heirs with Christ in gl

Q. 75. *What is Sanctification*

A. Sanctification is a work of grace, whereby they, whom God before the foundation of the w chosen to be holy, are in through the powerfull operat his Spirit *b*, applying the dea resurrection of Christ unto t renewed in their whole man af image of God *d*, having the s repentance unto life, and of all saving graces put into their h

15. Rom 24, 25 2 Tit Eph. a 2.

b Eph. 1. 4 1 Cor. 6. 11 2 Thes. 2. 13 c Rom. 6. 4, 5, 6 d Eph. 4. 23, 24

e Acts 11. 18 f John 3. 9

e gr thoſe graces ſo ſtirred up, in-
vere ſed and ſtrengthened *f*, as that
ation more and more die unto ſin,
amen riſe unto newneſſe of life *g*.

ap 86. *What is repentance unto life?*

eſſe *A*. Repentance unto life is a ſaving
on ſ x *h*, wrought in the heart of a ſin-
of th by the Spirit *i*, & Word of God *k*:
r hi reby, out of the ſight & ſenſe not
here by of the danger *l*, but alſo of the
e rei neſs & odiouſneſs of his ſins *m*,
hild upon the apprehenſion of Gods
em cy in Chriſt to ſuch as are peni
hem *n*, he ſo grieves for *o*, and hates
diſpl ſe *p*, as that he turns from them
e like God *q*, purpoſing and endea
ouring conſtantly to walk with him
ſe all the wayes of new obedience *r*.

n gl 87 *Wherein do Juſtification*
ti Sanctification differ?

k of *A*. Although Sanctification be in-
God rably joyned with juſtification *ſ*;
he they differ, in that God in juſti-
in tion imputeth the righteouſnes of
rat riſt *t*, in Sanctification his Spirit
lea ſeth grace, and enableth to the
o th ciſe thereof *u*; in the former ſin
a pardoned *w*, in the other it is ſub-
e ſed *x*, the one doth equally free all
all evers from the revenging wrath
h God, and that perfectly in this life,

f Jude v. 20 Heb. 6. 11, 12 Eph. 3. 16, 17, 18, 19 Col. 1. 10, 11
g Rom. 6. 4 6. 14 Gal. 5. 24
h 2 Tim. 2. 25
i Zach. 12. 10
k Acts 10. 18 20. 21
l Ezek. 8 28. 20. 32 Luke 15. 17, 18 Hoſ. 2. 6, 7
m Ezek. 36. 31 Iſa. 30. 22
n Joel. 2. 12 13
o Jer. 31. 18, 19
p 2 Cor. 7. 11
q Act. 26. 18 Ezek. 4. 6 1 King. 8. 47 48
r Pſal. 119. 6 59. 128 Luke 1. 6 2 King. 23. 25
ſ 1 Cor. 6. 11 1 Cor. 1. 30
t Rom. 4. 6. 8
u Eze. 36. 27
w Rom. 3. 24 25
x Rom. 6. 6 14

that they never fall into condemnation *y*: the other is neither equall *z*, nor in this life perfect in any, but growing up to perfection *a*.

y Rom. 8. 33, 34
z 1 Joh. 2. 12, 13, 14
a 1 John 2. 8 10
b 2 Cor. 7. 2 Phil. 3. 12, 13, 14

Q. 78 *Whence ariseth the imperfection of Sanctification in beleevers?*

A. The imperfection of Sanctification in beleevers, ariseth from the remnants of sin abiding in every part of them, and the perpetuall lusting of the flesh against the spirit, whereby they are often foiled with temptations, and fall into many sins, are hindred in all their spirituall services *d*, and their best works are imperfect and defiled in the sight of God *e*.

c Rom. 7. 18 23 Mark 14. 66 to the end. Gal. 2. 11, 12
d Heb. 12. 1
e Isa. 64. 7 Exod. 28. 38

Q. 79. *May not true beleevers, by reason of their imperfections, and the temptations & sins they are overcome with, fal away frō the estate of Grace?*

A. True beleevers, by reason of the unchangeable love of God and his Decree and Covenant to give them perseverance *g*, their inseparable union with Christ *h*, his continuall intercession for them *i*, and the Spirit and seed of God abiding in them *k*, can neither totally nor finally fall away from the state of grace *l*, but are kept by the power of God through faith unto salvation *m*.

f Jer. 31. 3
g 2 Tim. 2. 19 Heb. 13. 10, 21
h 2 Sam. 23. 5
i 1 Cor. 1. 8, 9
i Heb. 7. 25 Luke 22. 32
k John 3. 5 1 John 2. 27
l Jer. 31. 40 John 10. 28
m 1 Pet. 1. 5

Q. 80.

Q. 80. *Can true believers be infallibly assured that they are in the estate of grace, and that they shall perseavere therein unto salvation?*

A. Such as truely believe in Christ, and endeavour to walk in all good conscience before him *n*, may, without extraordinary revelation, by faith grounded upon the truth of Gods promises, and by the spirit enabling them to discern in themselves those graces to which the promises of life are made *o*, and bearing witnesse with their spirits that they are the children of God *p*, be infallibly assured that they are in the estate of grace, and shall persevere therein unto salvation *q*.

n 1 John 2, 3

o 1 Cor. 2. 12 1 John 3. 14 19, 10, 21. 24

p 1 John 4. 13 16 Heb 6. 11, 12 Rom. 8. 16

q Joh. 5. 13

Q. 81: *Are all true believers at all times assured of their present being in the estate of grace, and that they shall be saved?*

A. Assurance of grace and salvation not being of the essence of faith *r*, true believers may wait long before they obtain it *s*, and after the enjoyment thereof may have it weakned and intermitted through manifold distempers, sins, temptations, and desertions *t*: yet are they never left without such a presence and support of the

r Eph. 1. 13

s Isa. 50. 10 Psal. 88. throughout.

t Psal. 77. 1 to 12 Cant. 5. 2, 3. 6 Psal. 51. 8. 12 Psal. 31. 22 Psal. 22. 1.

Spirit of God, as keeps them
u (John 3.9 Job 15.15 Psal. 73.15 23 Psa. 54. 7,8, 9, 10 sinking into utter despair *u*.

Q. 82: *What is the communi glory, which the members of the sible Church have with Christ?*

A. The communion in glory the members of the Invisible C
w Cor. 3.18 & Luk. 23.43 have with Christ, is, in this li immediatly after death *x*, and a perfected at the Resurrection
y 1 Thes. 4. 17 day of Judgement *y*.

Q 83: *What is the communion ry with Christ, which the memb the Invisible Church injoy in thi*

A. The members of the Inv Church have communicated to in this life, the first fruits of with Christ, as they are me of him their head, and so, in hi interessed in that glory which
z Eph. 2.5,6 fully possessed of *z*, and as an ea thereof, enjoy the sense of
a Rom. 5.5 with 2 Cor. 1. 22 love *a*, peace of conscience, jo
b Rom. 5.1,2 Rom. 14. 17 the holy Ghost, and hope of glo as on the contrary, the sense of revenging wrath, horror of co ence, and a fearfull expectatio judgement, are, to the wicked
c Gen. 4.13 Mat. 27.4 Heb. 10. 27 Rom. 2. 9 Mark 9. 44 beginning of their torments they shall endure after death *c*.

Q. 84: *Shall all men die?*

A. D

A. Death being threatned as the wages of sin *d*, it is appointed unto men once to die *e*, for that all have sinned *f*.

d Rom. 6. 23
e Heb. 9. 27
f Rom. 5. 12

Q. 85. *Death being the wages of sin, why are not the righteous delivered from death, seeing all their sins are forgiven in Christ?*

A. The righteous shall be delivered from death it self at the last day, and even in death are delivered from the sting & curse of it *g*, so, that although they die, yet it is out of Gods love *h*, and free them perfectly from sin and misery *i*, & to make them capable of further communion with Christ in glory, which they then enter upon *k*.

g 1 Cor. 15. 26. 56
Heb. 2. 15
h Isa. 57. 1. 2
2 Kin. 22. 20
i Rev. 14. 13
Eph. 5. 27
k Luk. 23. 43
Phil. 1. 23

Q. 86. *What is the Communion in glory with Christ, which the members of the invisible Church enjoy immediately after death?*

A. The communion in glory with Christ which the members of the invisible Church injoy immediatly after death, is, in that their souls are then made perfect in holiness *l*, and received into the highest heavens *m*, where they behold the face of God in light and glory *n*, waiting for the full redemption of their bodies *o*, which even in death continue united to

l Heb. 12. 23
m 2 Cor. 3. 18. 6. 8
Phil. 1. 23 with Acts 3. 21. and Eph. 4. 10
n 1 Joh. 3. 2
2 Cor. 13. 12
o Rom. 8. 23
Psal. 19. 6.

Christ

p 1 Thes. 4. 14
q Isa. 57. 2
r Job 19. 26
Christ *p*, and rest in their graves in their beds *q*, till at the last they be again united to their soul whereas the souls of the wicked at death cast into hell, where they main in torments and utter d ness, and their bodies kept in graves, as in their prisons, till resurrection and judgement of

s Luk. 16. 23 24
Acts 1. 25
Jude v. 6, 7
great day *s*.

Q. 87: *What are we to be concerning the resurrection?*

A. We are to beleeve that at last day there shall be a general surrection of the dead, both of

t Acts 24. 15
just and unjust *t*, when they tha then found alive, shall in a mo be changed, and the self same bo of the dead which were laid i grave, being then again uni their souls for ever, shall be rais

u 1 Cor. 15. 51 52, 53
x 1 Thes. 4. 15, 16, 17
Joh. 5. 28, 29
by the power of Christ *u*; the b of the just by the Spirit of Chri by vertue of his resurrection, as head, shall be raised in power, s tuall, incorruptible, and made

w 1 Cor. 15. 21, 12, 13, 42 43, 44. Phil. 3. 21
to his glorious body *w*, and th dies of the wicked shall be rais in dishonour, by him, as an o

x John 5. 27 28, 29 Mat. 25. 33
ded Judge *x*.

Q. 88 *What shal immediatly f after the Resurrection?*

A.

A. Immediatly after the resurrecti-
shall follow the general and finall
dgement of Angels and men *y*, the
& hour whereof no man knoweth,
t all may watch & pray & be ever
dy for the comming of the Lord *z*.

Q. 89 *What shall be done to the*
cked at the day of judgement?

A. At the day of judgement the
cked shall be set on Christs left
nd *a*, and, upon clear evidence, and
l conviction of their own consci-
ces *b*, shall have the fearful, but just,
tence of condemnation pronoun-
d against them *c*; and thereupon
ll be cast out from the favourable
esence of God, and the glorious fel-
wship with Christ, his Saints, and
his holy Angels, into hell, to be
nished with unspeakable torments,
th of body and soul, with the
vil and his angels for ever *d*.

Q 90. *What shall be done to the*
hteous at the day of judgement?

A. At the day of judgement, the
hteous, being caught up to Christ
the clouds *e*, shal be set on his right
nd, & there openly acknowledged,
d acquitted *f*, shall joyn with him
the judging of reprobate Angels
d men *g*, and shall be received in-

y 2 Pet. 2. 4 Jude v. 6, 7 14, 15
Mat. 25. 46
z Mat. 24. 36 42. 44 Luke 21. 35, 36
a Mat. 25. 33
b Rom. 2. 15, 16
c Mat. 25. 41 42, 43
d Luk. 16. 26 2 Thes. 1. 8, 9.
e 1 Thes. 4. 17
f Mat. 25. 33 Mat. 10. 32
g 1 Cor. 6. 2, 3

h Mat.25.34 46 to heaven *h*, where they ſhall be f
and for ever freed from all ſin
i Eph.5.27 Rev.14.13 miſery *i*, filled with unconceiv
k Pſal.16.11 joyes *k*: made perfectly holy,
happy both in body and ſoul, in
company of innumerable Saints,
l Heb.12.22 23 holy Angels *l*, but eſpecially in
immediate viſion and fruition
God the Father, of our Lord J
Chriſt, and of the holy Spirit, to
m 1 Joh.3.2 1 Cor.13.12 1 Theſ.4.17, 18 eternity *m*: and this is the perfect
full communion which the mem
of the inviſible Church ſhall
with Chriſt in glory at the reſurr
on and day of Judgement.

Having ſeen what the Scr
tures principally teach u
believe concerning God;
follows to conſider what t
require as the duty of ma

Q. 91. *What is the duty that*
requireth of man?

A. The duty which God requi
of man, is obedience to his rev
n Rom.12.2, 3 Micah 6.8 1 Sam.15.22 will *n*.

Q. 92. *What did God at firſt re*
unto man as the rule of his obedi

A. The rule of obedience rev
to *Adam* in the eſtate of innoc

to all mankind in him, beſide a ſpeciall command, not to eat of the fruit of the tree of the knowledge of good and evil, was the Morall Law *o*.

o Gen. 1. 16, 27 Rom. 2. 14, 15 Rom. 10. 5 Gal. 2. 17

Q. 93: *What is the Morall Law?*

A. The Moral Law is the declaration of the will of God to mankinde, directing and binding every one to perſonall, perfect, and perpetuall conformity and obedience thereunto, in the frame & diſpoſition of the whole man, ſoul and body *p*, and in performance of all thoſe duties of holineſſe and righteouſneſſe which he oweth to God and man *q*; promiſing life upon the fulfilling, and threatning death upon the breach of it *r*.

p Deut. 5. 1 21. 32, 33 Luke 10. 26, 27 Gal. 3. 10 1 Theſ. 5. 23 *q* Luke 1. 75; Acts 24. 16 *r* Rom. 10. 5 Gal. 3. 10. 12

Q. 94: *Is there any uſe of the Morall Law to man ſince the fall?*

A. Although no man, ſince the fall, can attain to righteouſneſſe and life by the Moral Law *ſ*; yet there is great uſe thereof, as well common to all men, as peculiar either to the unregenerate, or the regenerate *t*.

ſ Rom. 8. 3 Gal. 2. 16

t 1 Tim. 1. 8

Q. 95. *Of what uſe is the Morall Law to all men?*

A. The Morall Law is of uſe to men, to inform them of the holy nature and will of God *u*, and of their duty, binding them to walk accordingly

u Lev. 11. 44 Lev. 20. 7, 8 Rom. 7. 12

dingly *w*; to convince them of
disability to keep it, and of the
pollution of their nature, hearts,
lives *x*; to humble them in sen
their sin and misery *y*, and th
help them to a clearer sight o
need they have of Christ *z*, an
the perfection of his obedience

w Mic. 6. 8 Jam. 2. 10, 11
x Psal. 19. 11, 12 Rom. 3. 20 Rom. 7. 7
y Rom. 5. 9, 2
z Gal. 3. 21, 22
a Rom. 10. 4

Q. 96. *What particular use is th the Moral Law to unregenerate*

A. The Morall Law is of use t regenerate men, to awaken thei sciences to fly from wrath to co and to drive them to Christ *c*; or their continuance in the estate way of sin, to leave them inex able *d*, and under the curse ther

b 1 Tim. 1. 9, 10
c Gal. 3. 24
d Rom. 1. 20 with Rom. 2. 15
e Gal. 3. 10

Q. 97. *What speciall use is th the Morall Law to the regenera*

A. Although they that are re rate, and believe in Christ, be vered from the Morall Law as venant of works *f*, so as thereby are neither justified *g*, nor con ned *h*; yet, beside the general thereof common to them wit men, it is of speciall use, to shew how much they are bound to for his fulfilling it, and endurin curse thereof in their stead, an their good *i*, and thereby to pr

f Rom. 6. 14 Rom. 7. 4, 6 Gal. 4. 4, 5
g Rom. 3. 20
h Gal. 5. 23 Rom. 8. 1
i Rom. 7. 24, 25 Gal. 3. 13, 14 Rom. 8. 3, 4

m to more thankfulneſs *k*; and to preſſe the ſame in their greater care conform themſelves thereunto as rule of their obedience *l*.

k Luk. 1.68 69. 74, 75 Col. 1. 11, 13 14

l Rom. 7. 22 Tit. 2. 11, 12, 13, 14

Q. 98 *Where is the Morall Law ſummarily comprehended?*

A. The Morall Law is ſummarily comprehended in the ten Commandments, which were delivered by the voice of God upon mount Sinai, and written by him in two tables of ſtone *m*, and are recorded in the twentieth chapter of *Exodus*: the four firſt Commandements containing our duty to God, and the other ſix our duty to man *n*.

m Deut. 10. 4 Exod. 34. 1, 2, 3, 4

n Matth. 22. 37, to 40

Q. 99. *What rules are to be obſerved for the right underſtanding of the ten Commandements?*

A. For the right underſtanding of the ten Commandements, theſe rules are to be obſerved.

That the Law is perfect, and binding every one to full conformity in the whole man unto the righteouſnes thereof, and unto intire obedience, forever; ſo as, to require the utmoſt perfection of every duty, and to forbid the leaſt degree of every ſin *o*.

o Pſal. 19. 7 James 2. 10 Mat. 5. 21 to the end.

That it is ſpirituall; and ſo, reaching the Underſtanding, Will, Affections

NATIONAL LIBRARY OF SCOTLAND

ctions, and all other powers of the soul, as well as words, works, and gestures *p*.

That one and the same thing, in divers respects, is required or forbidden in severall Commandements *q*.

That, as, where a duty is commanded, the contrary sin is forbidden *r*; and, where a sin is forbidden, the contrary duty is commanded *s*; where a promise is annexed, the contrary threatning is included *t*; where a threatning is annexed, the contrary promise is included *u*.

That, what God forbids, is at all time to be done *w*, what he commands is alwayes our duty *x*, but every particular duty is not to be done at all times *y*.

That, under one sin or duty, all of the same kind are forbidden or commanded, together with all the causes, means, occasions, and appearances thereof, & provocations thereunto *z*.

That what is forbidden or commanded to our selves, we are bound according to our places, to endeavour that it may be avoided or performed by others, according to the duty of their places *a*.

That, in what is commanded

p Rom. 7. 14 Deut. 6. 5 with Mat. 12 37, 38, 39
q Mat. 5. 21, 22 27, 28. 16 to the end.
r Col. 3. 5 Amos 8. 5 Prov. 1. 19 1 Tim. 6. 10
s Isa. 58. 13 Deut. 6. 13 with Matth. 4. 9, 10
t Mat. 5. 5, 6
u Mat. 5. 21, 22. 23, 24, 25 Eph. 4. 28
t Exo. 20. 12 with Prov. 30. 17
w Jer. 18. 7, 8 Exod. 20. 7 with Psal. 15 1. 4, 5. and Psal. 24. 4, 5
x Job 13. 7, 8 Rom. 3. 8 Job 36. 21 Heb. 12. 15
y Deut. 4. 8, 9
z Mat. 12. 7
a Mat. 5. 21 22. 27, 28 Mat. 15. 4, 5, 6 Heb. 10. 24, 25 1 Thes. 5. 22 Jude v. 13 Gal. 5. 16 Col. 3. 21
a Exo. 20. 10 Lev. 19. 17 Gen. 18. 19 Josh. 24. 15 Deut. 6. 6, 7

hers, we are bound according to
r places and callings to be help-
ll to them *b*; and to take heed of taking with others in what is forbidden them *c*.

b 2 Cor. 1. 24

c 1 Tim. 5. 22 Eph. 5. 11

100. *What ſpeciall things are we to conſider in the ten Commandements?*

A. We are to conſider in the ten Commandments, the preface, the ſubſtance of the Commandements themſelves, the ſeverall Reaſons annexed to ſome of them the more to inforce them.

Q. 101. *What is the Preface to the Commandements?*

A. The Preface to the Commandements is contained in theſe words *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the houſe of bondage* d,] where-in God manifeſteth his Soveraignty, as being Jehovah, the eternall, unchangeable, and almighty God *e*, having his Being in and of himſelf *f*, and giving being to all his words *g*, and works *h*, and that he is a God in Covenant, as with *Iſrael of old*, and with all his people *i*; who, as he brought them out of their bondage in Ægypt, ſo he delivereth us from our ſpirituall thraldom *k*, and that therefore wee are bound to take

d Exod. 20. 2.

e Iſa 44. 6

f Exod. 3. 14

g Exod. 6. 3.

h Acts 17. 24. 28

i Gen. 17. 7 with Rom. 3. 29

k Luke 1. 74 75

take him for our God alone, and
l 1 Pet. 1. 15, 16, 17, 18 Lev. 18. 30 Lev. 19. 37 keep all his Commandements *l*.

Q. 102: *What is the summe of the four Commandements, which contain our duty to God?*

A. The summe of the four Commandements containing our duty to God, is, to love the Lord our God with all our heart, and with all our soul, and with all our strength
m Luk. 10. 23 and with all our mind *m*.

Q. 103: *Which is the first Commandement?*

n Exod. 20. 3 *o* 1 Chr. 28. 9 Deut. 26. 17 Isa. 43. 10 Jer. 14. 22 *p* Psa. 95. 6, 7 Mat. 4. 10 Psal. 29. 2 *q* Mal. 3. 16 *r* Psal. 63. 6 *s* Eccl. 12. 1 *t* Psal. 71. 19 *u* Mal. 1. 6 *w* Isa. 45. 23 *x* Josh. 24. 15. 22 *y* Deut. 6. 5 *z* Psal. 73. 25 *a* Isa. 8. 13 *b* Exod. 14. 31 *c* Isa. 26. 4 *d* Psal. 130. 7 *e* Psal. 37. 4 *f* Psal. 32. 11 *g* Rom. 12. 11 with Num. 25. 11 *h* Phil. 4. 6 *i* Jer. 7. 23 Jam. 4. 7

A. The first Commandment is, *Thou shalt have no other gods before Me*.

Q. 104. *What are the duties required in the first Commandement?*

A. The duties required in the first Commandement, are, the knowing and acknowledging of God to be the only true God, and our God *o*: and to worship and glorifie him accordingly *p*, by thinking *q*, meditating *r*, remembring *s*, highly esteeming *t*, honouring *u*, adoring *w*, chusing *x*, loving *y*, desiring *z*, fearing of him *a*, believing him *b*, trusting *c*, hoping *d*, delighting *e*, rejoycing in him *f*, being zealous for him *g*, calling upon him, giving all praise and thanks *h*, and yeelding all obedience and submission to him, with the whole man *i*,

ing careſull in all things to pleaſe
him *k*, and ſorrowfull when in any
thing he is offended *l*, and walking
humbly with him *m*.

k 1 John 3. 22
l Jer. 31. 18 Pſal. 119. 15
m Mic. 6. 8

Q. 105. *What are the ſins forbidden in the firſt Commandement?*

A. The ſins forbidden in the firſt Commandement, are, Atheiſme in denying, or not having a God *n*; idolatry in having, or worſhipping more Gods then one, or any with, or inſtead of the true God *o*, the not living and avouching him for God, and our God *p*; the omiſſion or neglect of any thing due to him required in this Commandement *q*, ignorance *r*, forgetfulneſſe *ſ*, miſapprehenſions *t*, falſe opinions *u*, unworthy and wicked thoughts of him *w*, bold and curious ſearching into his ſecrets *x*; all prophanneſſe *y*, hatred of God *z*, ſelf-love *a*, ſelf-ſeeking *b*, and all other inordinate and immoderate ſetting of our mind, will, or affections upon other things, and taking them off from him in whole or in part *c*; vain credulity *d*, unbeliefe *e*, hereſie *f*, misbelief *g*, diſtruſt *h*, deſpair *i*, incorrigibleneſſe *k*, inſenſibleneſſe under judgements *l*, hardneſſe of heart *m*, pride *n*, preſumption

n Pſal. 14. 1. Eph. 2. 12
o Jer. 2. 28. with 1 Theſ. 1. 9
p Pſal. 81. 11
q Iſa. 43. 22, 23, 24
r Jer. 4. 22 Hoſ. 4. 16
ſ Jer. 2. 32
t Acts 17. 23, 29
u Iſa. 40. 18
w Pſal. 50. 21
x Deu. 29. 29
y Tit. 1. 16 Heb. 12. 16
z Rom. 1. 30
a 2 Tim. 3. 2
b Phil. 2. 21
c 1 John 2. 15, 16 1 Sam. 2. 9 Col. 3. 1, 5
d 1 John 4. 1
e Deut. 10. 6, 24 Heb. 3. 12
f Gal. 5. 21 Tit. 3. 10
g Acts 26. 9
h Pſal. 78. 22
i Gen. 4. 13
k Jer. 5. 3
l Iſa. 42. 25
m Rom. 2. 5
n Jer. 13. 15

sumption *o*, carnall security *p*, ten
ing of God *q*, using unlawfull m
r, and trusting in lawfull mea
carnall delights and joyes *t*, con
blinde, and indiscreet zeal *u*, l
warmnes *w*, & deadnes in the th
of God *x*, estranging our selves
apostatizing from God *y*, pra
or giving any religious worshi
Saints, Angels, or any other cr
tures *z*, all compacts, and consul
with the devil *a*, and hearkning to
suggestions *b*, making men the L
of our faith & conscience *c*, sligh
and despising God, and his C
mands *d*, resisting and grieving o
spirit *e*, discontent, and impatienc
his dispensations, charging him
lishly for the evils he inflicts on
and ascribing the praise of any g
we either are, have, or can do,
fortunes *g*, idols *h*, our selves *i*,
any other creature *k*.

o Psal. 19. 13
p Zeph. 1. 12
q Mat. 4. 7
r Rom. 3. 8
s Jer. 17. 5
t 2 Tim. 3. 4
u Gal. 4. 17
John 16. 2
Rom. 10. 2
Luke 9. 54, 55
w Rev. 3. 16
x Rev. 3. 1
y Ezek. 14. 5
z Isa. 1. 4, 5
a Rom. 10. 13, 14
Hos. 4. 12
Acts 10. 25, 26
Rev. 19. 10
Mat. 4. 10
Col. 2. 18
Rom. 1. 25
Lev. 20. 6
1 Sam. 28. 7
11. with 1 Chron. 10 13, 14
b Acts 5. 3
c 1 Cor. 1. 14
Mat. 23. 9
d Deut. 32. 15
2 Sam. 12. 9
Prov. 13. 13
e Acts 7. 51
Eph. 4. 30
f Psal. 73. 2, 3 14. 15. 22
Job 1. 22
g 1 Sam. 6. 7, 8, 9
h Dan. 5. 23
i Deut. 8. 17
Dan. 4. 30
k Heb. 2. 16

Q 106: *What are we especially taught by these words* [before me] *in the first Commandement?*

A. These words *before me*, or before my face, in the first Commandment, teach us, that God who seeth all things, takes speciall notice and is much displeased with the

having any other God; that so it may be an argument to dissuade from it; & to aggravate it, as a most impudent provocation *l:* as also to perswade us to do, as in his sight, whatever we do in his service *m.*

l Ezek. 8. 5 to the end. Psal. 44. 20, 21
m 1 Chr. 28. 9

Q. 107. *Which is the second Commandement?*

A. The second Commandement is, *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above or that is in the earth beneath: or that is in the water under the earth, thou shalt not bow down to them nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the Fathers upon the children, unto the third and fourth generation of them that hate me; and shewing mercy unto thousands, of them that love me & keep my Cōmandments* n

n Exod. 20 4, 5, 6

Q. 108. *What are the duties required in the second Commandement?*

A. The duties required in the second Commandement, are, the receiving, observing, and keeping pure and intire, all such religious Worship and Ordinances as God hath instituted in his Word *o*, particularly, prayer and Thanksgiving in the name of Christ *p*, the reading, preaching

o Deut. 32. 46, 47 Mat. 28. 20 Acts 2. 42 1 Tim. 6. 13, 14
p Phil. 4. 6 Eph. 5. 20

ing

ing and hearing of the word *q*, administration and receiving of Sacraments *r*: Church govern and diſcipline *ſ*, the Miniſtery maintainance thereof *t*, relig faſting *u*, ſwearing by the Na God *w*, and vowing unto hi as alſo the diſapproving, dete oppoſing all falſe worſhip *y*; according to each ones place calling, remove it, and all m ments of Idolatry *z*.

Q. 109. *What are the ſins forbi in the ſecond Commandement?*

A. The ſins forbidden in th cond Commandement, are, all viſing *a*, counſelling *b*, comm ding *c*, uſing *d*, and any waye proving any religious worſhip inſtituted by God himſelf *e*: to ting a falſe Religion *f*: the ma any repreſentation of God, of a of any of the three Perſons eithe wardly in our mind, or outwa in any kinde of image or lick of any creature whatſoever *g*, all ſhipping of it *h*, or God in it, o it *i*, the making of any repreſen on of feigned Deities, and all w ſhip of them, or ſervice belongi

q Deut. 17 18. 19 Acts 15. 21 2 Tim. 4. 2 Jam. 1. 21, 22 Acts 10. 33
r Mat. 28. 19 1 Cor. 11. 23 to 30
ſ Mat. 18. 15, 16, 17 Mat. 16. 19 1 Cor. 5. ch. 2 Cor. 12. 28
t Eph. 4. 11, 12. 1 Tim. 5. 16, 17. Gal. 6. 6, 7, to 15
u Joel 2. 12, 13 1 Cor. 7. 5
w Deut. 6. 13
x Iſa. 19. 21 Pſal. 76. 11
y Acts 17. 16, 17
z Pſal. 16. 4 Deut. 7. 5 Iſaiah 30. 22
a Num. 15. 39
b Deut. 13. 6, 7, 8
c Hoſ. 5. 11 Micah. 6. 16
d 1 Kin. 12. 28
e Deut. 12. 30, 31, 32
f Deut. 13. 6 to 12. Zech. 13. 2, 3 Rev. 2. 2. 14, 15. 20. Rev. 1. 12. 16, 17
g Deut. 4. 15, 16, 17, 18, 19 Acts 17. 29 Rom. 1. 21, 22, 23. 25
h Dan. 3. 18 Gal. 4. 8. *i* Exod. 32. 5. 8.

m *l*, all superstitious devises *m*, rupting the Worship of God *n*, and g to it, taking from it *o*, whether ented and taken up of our selves *p*, received by tradition from o- rs *q*, though under the title of an- uity *r*, custom *s*, devotion *t*, good ent, or any other pretence what- ver *u*, simony *w*, sacriledge *x*, all gle& *y*, contempt *z*, hindering *a*, d opposing the Worship and Ordi- nces which God hath appointed *b*.

Q. 110. *What are the reasons annexed to the second Commandement the more to enforce it?*

A. The Reasons annexed to the second Commandement, the more to force it, contained in these words, *For I the Lord thy God* am *a jealous God, visiting the iniquities of the fathers upon the children, unto the third and fourth* generation *of them that hate me; and shewing mercy unto thousands, of them that love me & keep my commandments* c] are beside Gods soveraigne power over us, and property in us his fervent zeal for his own worship *d*, and his revengefull indignation against all false worship, as being a spirituall whoredom *f*; accounting the breakers of this Commandement such

l 1 Kings 18. 26. 28. Isa. 65. 11
m Act. 17. 22. Col. 2. 21, 22, 23
n Mal. 1. 7, 8, 14
o Deut. 4. 2
p Psal. 106. 39
q Mat. 15. 9
r 1 Pet. 1. 18
s Jer. 44. 17
t Isa. 65. 3, 4, 5. Gal. 1. 13, 14
u 1 Sam. 13. 11, 12. 1 Sam. 15. 21
w Acts 8. 18
x Rom. 2. 22. Mal. 3. 8
y Exod. 4. 24, 25, 26
z Mat. 22. 5. Mal. 1. 7, 13
a Mat. 3. 13. *b* Acts 13. 44, 45. 1 Thes. 2. 15, 16.
c Exod. 20. 5, 6
d Psal. 45. 11. Rev. 15. 3, 4
e Exod. 34. 13, 14
f 1 Cor. 10. 20, 21, 22. Jer. 7. 18, 19. Ezek. 16. 26, 27. Deut. 32. 16, 17, 18, 19, 20

such as hate him, & threatning
g Hos. 2. 2, 3, 4. nish them unto divers generati
& esteeming the observers of
as love him, and keep his Com
dements, and promising mer
them unto many generations
h Deut. 5. 29.

Q. 111. *Which is the third*
mandement?

A. The third Commandem
Thou shalt not take the Name
Lord thy God in vain: for th
will not hold him guiltless, th
keth his Name in vain i.

i Exod. 20. 7
k Mat. 6. 9 Deut. 28. 58 Psal. 29. 2 Psal. 68. 4 Rev. 15. 3, 4
l Mal. 1. 14 Eccles. 5. 1
m Psal. 138. 2
n 1 Cor. 11. 24, 25. 28, 29
o 1 Tim. 2. 8
p Jer. 4. 2
q Eccl. 2. 4, 5, 6
r Act. 1. 24. 26
s Job 36. 24
t Mal. 3. 16
u Psal. 8. throughout.
w Col. 3. 17 Psal. 105. 2. 5
x Psal. 102. 18
y 1 Pet. 3. 15 Micah. 4. 5
z Phil. 1. 27
a 1 Cor. 10. 31
b Jer. 32. 39
c 1 Pet. 1. 12

Q. 112: *What is required i*
third Commandement?

A. The third Commandem
quires, that the Name of Go
titles, attributes *k*, ordinance
word *m*, Sacraments *n*, prayer *o*,
vows *q*, lots *r*, his works *s*, and
soever else there is whereby he
himself known, be holily and
rently used in thought *t*, medita
word *w*, writing *x*, by an holy pr
on *y*, and answerable conversa
to the glory of God *a*, and th
of our selves *b*, and others *c*.

Q. 113: *What are the sins for*
in the third Commandement?

A. The sins forbidden in th
Commandement, are, the not

Gods name as is required *d*, & the
se of it, in an ignorant *e*, vain *f*,
everent, profane *g*, superstitious *h*,
wicked mentioning or otherwise
g his titles, attributes *i*, ordinan-
k, or works *l*, by blasphemie *m*,
jury *n*, all sinful cursings *o*, oaths *p*,
ws *q*, and lots *r*, violating of our
s and vows, if lawfull *s*; and
lling them, if of things unlaw-
t, murmuring & quarrelling at *u*,
ious prying into *w*, and misapply-
g of Gods decrees *x*, and provi-
nces *y*, misinterpreting *z*, misap-
lying *a*, or any way perverting the
rd, or any part of it *b*, to prophane
s *c*, curious or unprofitable que-
ons, vain janglings, or the main-
ing of false Doctrines *d*, abusing
e creatures, or any thing contai-
d under the Name of God, to
rmes *e*, or sinfull lusts and pra-
ses *f*, the maligning *g*, scorning *h*,
iling *i*, or any wayes opposing of
ds truth, grace, and wayes *k*
ing profession of Religion in hy-
crisie, or for sinister ends *l*; being

d Mal. 2. 2
e Acts 17. 23
f Prov. 30. 9
g Mal. 1. 6, 7 12.
Mal. 3. 14
h 1 Sam. 4. 3 4, 5. Jer. 7. 4 9, 10. 14. 31
i Col 2. 10, 21 22. 2 Kin. 18 30. 35
Exod. 5, 2
Psal. 139. 20
k Ps. 50. 16, 17
l Isa. 5. 12
m 2 King. 19 22
Lev. 24. 11
n Zech. 5. 4
Zech. 8. 17
o 1 Sam. 17. 43 2 Sam. 16. 9
p Jer. 5. 7 Jer. 23. 10
q Deut. 23. 18 Act. 23. 12. 14
r Esth. 3. 7 Esth. 9. 24
Psal. 22. 8
s Psal. 24. 4 Ezek. 17. 6 18. 19
t Mark 6. 26 1 Sam. 25. 12 32, 33, 34
u Rom. 9. 14 15, 20
w Deu. 29. 29
x Rom. 3. 5. 7 Rom. 6. 1
y Eccl. 8. 11 Eccles. 9. 3
Psal. 39,

hout. *z* Mat. 5. 21, to the end. *a* Ezek. 13. 22. *b* 2 Pet. 3. 16. 14, to 3. *c* Isa. 22. 13. Jer. 23. 34. 36. 38. *d* 1 Tim. 1. 4. 6. 7. 6. 4, 5. 20. 2 Tim. 2. 4. Tit. 3. 9. *e* Deut. 18. 10, to 14. Acts *f* 2 Tim. 4. 3, 4. Rom. 13. 13, 14. 1 King. 21. 9, 10. Jude v. 4. *g* Acts 1 John 4. 12. *h* Psal. 1. 1. 1 Pet. 3. 3. *i* 1 Pet. 5. 4. *k* Acts 13. 45, Acts 4. 8. Acts 19. 9. 1 Thes. 2. 16. Heb. 10. 29. *l* 1 Tim. 5. 5. 14. Mal. 1. 12. 5. 16.

ashamed

m Mat. 8. 38
n Psal. 73. 14
15
o 1 Cor. 6. 5, 6
Eph. 5. 15,
16 17
p Isa. 5. 4
2 Pet. 1. 8, 9
q Rom. 2. 23
24
r Gal. 3. 1. 3
Heb. 6. 6

ashamed of it *m*, or a shame
by uncomfortable *n*, unwise,
fruitfull *p*, and offensive walk
or backsliding from it *r*.

Q. 114. *What reasons are a*
to the third Commandement?

A. The Reasons annexed
third Commandment in these
[*the Lord thy God*] and [*For th*
wil not hold him guiltless that
his Name in vain s.] are, bec
is the Lord and our God: and
fore his name is not to be prop
or any way abused by us *t*: esp
ly, because he will be so far fr
quitting and sparing the tra
sours of this Commandemen
that he will not suffer them to
his righteous judgement *u*,
many such escape the censur
punishments of men *w*.

s Exod. 20. 7

t Lev. 19. 12

u Ezek. 36.
21. 22, 23
Deut. 28. 58,
59
Zec. 5. 2, 3, 4
w 1 Sam. 2.
12. 17. 22. 24
with 1 Sam.
3. 13

Q. 115: *Which is the fourth*
mandement?

A. The fourth Commandem
Remember the Sabbath day to
holy: Six dayes shalt thou labo
do all thy work, but the seventh
the Sabbath of the Lord thy Go
thou shalt not do any work, th
thy son, nor thy daughter, thy m
vant, nor thy maid-servant,
cattel, nor thy stranger that i

gates, For in ſix dayes the Lord
le heaven & earth, the ſea and all
t in them is, and reſted the ſeventh
, wherefore the Lord bleſſed the
bbath day, and hallowed it x.

x Exod. 20 8,9,10,11

Q. 116. What is required in the
rth Commandement?

A. The fourth Commandement re-
eth of all men, the ſanctifying, or
ing holy to God, ſuch ſet times
e hath appointed in his Word; ex-
ly, one whole day in ſeven, which
he ſeventh from the beginning
e world; to the reſurrection of
iſt, and the firſt day of the week
ſince, and ſo to continue to the
of the world; which is the Chri-
Sabbath y, and in the New
ament called the Lords day z.

y Deut. 5. 12 13, 14 Gen. 2. 2, 3
z 1 Cor. 16, 1, 2 Acts 20. 7 Mat. 5. 17, 18 Iſa. 56. 2. 4 6, 7 Rev. 1. 10

Q. 117: How is the Sabbath, or
rds day to be ſanctified?

A. The Sabbath or Lords day is to
ſanctified, by any holy reſting all
day a, not only from ſuch works
re at all times ſinfull, but even
m ſuch worldly imployments and
reations as are on other dayes law-
b; and making it our delight to
d the whole time (except ſo
h of it as is to be taken up in
ks of neceſſity and mercy c,) in

a Exod. 20. 8. 10

b Exod. 16. 25, 10 28 Neh. 13. 15, 16, 17, 18, 19 21, 22. Jer. 17 21, 22

c Mat. 12. 1 to 13

the publike and private exercis
d Isa. 58. 13 Luke 4. 16 Acts 20. 7 1 Cor. 16. 1, 2 Psal. 92 title Isa. 66. 23 Lev. 23. 3 Gods worship *d*; and to that e are to prepare our hearts, and such fore-sight, diligence and ration to dispose, and seasona dispatch our worldly businesse, we may be the more free and the duties of that day *e*.

e Exod. 20. 8 Luke 23. 54, 56 Exod. 16. 22, 25, 26. 29 Neh. 13. 19

Q. 118. *Why is the charge of ing the Sabbath more specially ed to governours of families other superiours?*

A. The charge of keeping the bath is more specially directed vernours of families and other riours, because they are bound only to keep it themselves, but that it be observed by all those are under their charge & because are prone oft-times to hinder by imployments of their own *f*.

f Exo. 20. 10 Josh. 24. 15 Neh. 13. 15, 17. Jer. 17. 20, 21, 22

Q. 119. *What are the sins forb in the fourth Commandement?*

A. The sins forbidden in the f Commandment, are, all omissio the duties required *g*, all careles gligent, and unprofitable perfor of them, and being weary of th all prophaning the day by idlen doing that which is in it self sin and by all needlesse works,

g Ezek. 22. 26

h Amos 8. 5 Ezek. 33. 30, 31, 32 Amos 8. 5 Mal. 1. 13

i Ezek. 23. 38

d thoughts about our worldly im-
oyments and recreations *k*. k Jer. 17. 24
21
Q. 120: *What are the reaſons an-* Iſa. 58. 13
xed to the fourth Commandement,
more to enforce it?

A. The Reaſons annexed to the
rth Commandement, the more to
force it, are taken from the equi-
of it, God allowing us ſix dayes of
ven for our own affairs, and reſer-
g but one for himſelf, in theſe
rds. [*Six dayes ſhalt thou labour,*
do all thy work l] from Gods l Exod. 20. 9
llenging a ſpecial proprietyin that
. [*The ſeventh day is the Sabbath*
he Lord thy God m] from the ex- m Exod. 20
ple of God who in *ſix dayes made* 10
ven and earth, the ſea and all that
them is and reſted the ſeventh day:
d from that bleſſing which God put
on that day, not only in ſanctify-
g it to be a day for his ſervice, but
ordaining it to be a means of bleſ-
g to us in our ſanctifying it:
Wherefore the Lord bleſſed the Sab-
h day and hallowed it n] n Exod. 20.
11
Q. 121: *Why is the word* Remem-
ſet in the beginning of the fourth
mmandemet?

The word *Remember* is ſet in the
ginning of the fourth Commande-

o Exod. 20. 8 ment *o*, partly because of the great benefite of remembring it: we be thereby helped in our preparation

p Exo. 16. 23 Luke 23. 54 56. with Mark 15. 42 Neh. 13. 19 keep it *p*, and, in keeping it, be keep all the reft of the Comm

q Pſal. 92 title with verſ. 13, 14 Ezek. 20. 12 19, 20 ments *q*, and to continue a than remembrance of the two great b fits of Creation, and Redemp which contain a ſhort abridgme

r Gen. 2. 2, 3 Pſal. 118. 22 24, with Act. 4. 10, 11 Rev. 1. 10 Religion *r*, and partly because w very ready to forget it *ſ*, for that t is leſſe light of nature for it *t*, and

ſ Ezek. 22. 26 t Neh. 9. 14 it reſtraineth our naturall liber

u Exod. 34. 21 things at other times lawfull *u*: it commeth but once in ſeven and many worldly buſineſſes between, and too often take off minds from thinking of it, either prepare for it or to ſanctifie it

w Deut. 5. 14, 15 Amos 8. 5 that Sathan with his inſtrum much labour to blot out the gl and even the memory of it, to b

x Lam. 1. 7 Jer. 17. 21, 22, 23 Neh. 13. 15 to 23 in all irreligion and impiety *x*.

Q. 122. *What is the ſum of the Commandements, which contain duty to man?*

A. The ſum of the ſix Comm demens, which contain our dut man, is, to love our neighbo our ſelves *y*, and to do to a

y Mat. 22. 39 z Mat. 7. 12 what we would have them do to

Q. 123: *W*

Q. 123. *Which is the fifth Commandement?*

A. The fifth Commandement is, *Honour thy father & thy mother, that thy dayes may be long upon the land which the Lord thy God giveth thee* a.

a Exod. 20. 12

Q. 124. *Who are meant by Father and Mother, in the fifth Commandment?*

A. By Father and Mother, in the fifth Commandement, are meant not only naturall parents *b*, but all ſuperiours in age *c*, and gifts *d*, and eſpecially ſuch as by Gods ordinance are over us in place of authority, whether in Family *e*, Church *f*, or Common-wealth *g*,

b Prov. 23. 22. 25. Eph. 6. 1, 2
c 1 Tim. 5. 1, 2
d Gen. 4. 20, 21, 22 Gen. 45. 8
e 2 King. 5. 13
f 2 King. 6. 12 2 King. 13. 14 Gal. 4. 19
g Iſa. 49. 23

Q. 125. *Why are ſuperiours ſtyled, Father and Mother?*

A. Superiours are ſtiled Father and Mother, both to teach them in all duties towards their inferiours, like naturall parents, to expreſſe love and tenderneſſe to them, according to their ſeverall relations *h*, and to work inferiours to a greater willingneſſe and chearfulneſſe in performing their duties to their Superiours and to their parents *i*.

h Eph. 6. 4 2 Cor. 12. 14 1 Theſ. 2. 7. 8. 11 Num. 11. 11, 12
i 1 Cor. 4. 14, 15, 16 2 King. 5. 13

Q. 126. *What is the generall ſcope of the fifth Commandement?*

A. The generall ſcope of the fifth

k Eph. 5. 21
2 Pet. 2. 17
Rom. 12. 10
l Mal. 1. 6
Lev. 19. 3
m Pro. 31. 28
1 Pet. 3. 6
n Lev. 19. 32
1 Kings 2. 19
o 1 Tim. 2. 1, 2
p Heb. 13. 7
Phil. 3. 17
q Eph. 6. 1, 2
5, 6, 7. 1 Pet.
2. 13, 14
Rom. 13. 1, 2
3, 4, 5
Heb. 13. 17
Prov. 4. 3, 4
Prov. 24. 21
Exod. 18. 19
24
r Heb. 12. 9
1 Pet. 2. 18,
19, 20
s Tit. 2. 9, 10
t 1 Sam. 26.
15, 16
2 Sam. 18. 3
Esth. 6. 2
u Mat. 22. 21
Rom. 13. 6, 7
1 Tim. 5. 17,
18. Gal. 6. 6
Gen. 45. 11
Gen. 47. 12
w 1 Pet. 2. 18
Prov. 23. 22
Gen. 9. 23
x Psal. 123.
2, 3, 4
Prov. 30. 17
y Mat. 15. 4,
5, 6
z Num. 11. 28
a 1 Sam. 8. 7
Isa. 3. 5
b 2 Sam. 15.
1, to 22
c Exod. 11. 15
d 1 Sam. 10. 27

Commandement is, the performance of those duties which we mutually owe in our severall relations, as Inferiours, Superiours, Equals *k*.

Q. 127. *What is the Honour that Inferiours owe to their Superiours?*

A. The Honour which Inferiours owe to their Superiours is, all due reverence, in heart *l*, word *m*, and behaviour *n*: prayer, and thanksgiving for them *o*, imitation of their vertues and graces *p*: willing obedience to their lawfull commands, and councels *q*: due submission to their corrections *r*: fidelity to *s*, defence *t*, and maintenance of their persons and authority, according to their severall ranks, and the nature of their places *u*: bearing with their infirmities, and covering them in love *w*, that so they may be an honour to them and to their government *x*.

Q. 128. *What are the sins of Inferiours against their Superiours?*

A. The sins of Inferiours against their Superiours, are all neglect of the duties required toward them *y*, envying at *z*, contempt of *a*, and Rebellion *b*, against their persons *c* and places *d*, in their lawfull com-

fels *e*, commands, and corrections *f*: cursing, mocking *g*, and all such refractory and scandalous carriage, as proves a shame and dishonour to them and their government *h*.

e 1 Sam. 2. 25
f Deut. 21. 18, 19, 20, 21
g Prov. 30. 11, 17
h Pro. 19. 26

Q. 129 *What is required of Superiours toward their Inferiours?*

A. It is required of Superiours, according to that power they receive from God, and that relation wherein they stand, to love *i*, pray for *k*, and bless their inferiours *l*, to instruct *m*, counsel, and admonish them *n*: countenancing *o*, commending *p*, and rewarding such as do well *q*: discountenancing *r*, reproving and chastising such as do ill *s*, protecting *t*, and providing for them all things necessary for soul *u*, and body *w*: and by grave, wise, holy, and exemplary carriage, to procure glory to God *x*, honour to themselves *y*, and so to preserve that authority which God hath put upon them *z*.

i Col. 4. 19 Tit. 2. 4
k 1 Sam. 12 21. Job 1. 5
l 2 Kin. 8. 55, 56. Heb. 7. 7 Gen. 49. 28
m Deut. 6. 6, 7
n Eph. 6. 4
o 1 Pet. 3. 7
p 1 Pet. 2. 14 Rom. 13. 3
q Esth. 6. 3
r Rom. 13 3, 4
s Pro 29. 15
1 Pet. 2. 14
t Job 29. 12 to 17 Isa. 1. 10. 17
u Eph. 6. 4
w 1 Tim. 5. 8
x 1 Tim. 4. 12 Tit. 2. 3, 4, 5
y 1 King. 3. 28
z Tit. 2. 15

Q. 130. *What are the sins of Superiours?*

A. The sins of Superiours are, beside the neglect of the duties required of them *a*, an inordinate seeking of themselves *b*, their own glory *c*, ease, profit, or pleasure *d*, commanding things

a Ezek. 34. 2, 3, 4
b Phil. 2. 21
c John 5. 44 John 7. 18
d Isa. 56. 10, 11 Deut. 17. 17

things unlawfule, or not in the po
of Inferiours to perform *f*, coun
ling *g*, encouraging *h*, or favou
them in that which is evill *i*, dis
ding, discouraging or discounte
cing them in that which is good
correcting them unduly *l*, care
exposing, or leaving them to wr
temptation and danger *m*, provo
them to wrath *n*, or any way di
nouring themselves or lessening
authority, by an unjust, indis
rigorous or remisse behaviour *o*.

Q. 131: *What are the duties of equ*

A. The duties of equals are to
gard the dignity and worth of
other *p*, in giving honour to go
before another *q*, and to rejoy
each others gifts and advance
as in their own *r*.

Q. 132: *What are the sins of equ*

A. The sins of equals are, besid
neglect of the duties required *s*,
undervaluing of the worth *t*,
ing the gifts *u*, grieving at the
vancement or prosperity one of
ther *w*, and usurping preheminen
one over another *x*.

Q. 133 *What is the Reason annex
to the fifth Commandement, the
to enforce it?*

A. T

e Dan. 3. 4, 5
6. Acts 4. 17,
18
f Exod. 5.
10, to 18
Mat. 23. 2. 4
g Mat. 14. 8
with Mark
6. 24
h 1 Sam. 15. 28
i 1 Sam. 3. 13
k John 7. 46
47, 48, 49
Col. 3. 21
Exod. 5. 17
l 1 Pet. 2. 18,
19, 20
Heb. 12. 10
Deut. 25. 3
m Gen. 38.
11. 26
Acts 18. 17
n Eph. 6. 4
o Gen. 9. 21
p 1 King. 12. 13
14, 15, 16
1 Kings 1. 6
1 Sam. 2. 29,
30, 31
q Rom. 12. 10
r Rom. 12.
15, 16
s Phil. 2.
3, 4

t Rom. 13.
8.
u 2 Tim. 3.
3.
w Acts 7. 9
Gal. 5. 26
x Num. 12. 2
Esth. 6. 12, 13
y 3 Joh. v. 9
Luk. 22. 24

A. The reason annexed to the fifth Commandement, in these words, *That thy dayes may be long upon the land which the Lord thy God giveth thee* y, is an expresse promise of long life and prosperity, as far as it shall serve for Gods glory, and their own good, to all such as keep this Commandement z.

Q. 134. *Which is the sixth Commandement?*

A. The sixth Commandement is, *Thou shalt not kill* a.

Q. 135. *What are the duties required in the sixth Commandement?*

A. The duties required in the sixth Commandement are, all carefull studies & lawfull endeavours to preserve the life of our selves *b*, and others *c*, by resisting all thoughts, and purposes *d*, subduing all passions *e*, and avoiding all occasions *f*, temptations *g*, and practises, which tend to the unjust taking away the life of any *h*; by just defence thereof against violence *i*, patient bearing of the hand of God *k*, quietnesse of mind *l*, chearfulnesse of spirit *m*, a sober use of meat *n*, drink *o*, physick *p*, sleep *q*, labour *r*, and recreations *s*; by charitable thoughts *t*, love *u*, compassion *w*, meek-

y Exo.20.12
z Deu.5.16
1 King.8.25
Eph. 6. 2,3
a Exo.20.13
b Eph.5.28, 29
c 1 King.18.4
d Jer.26.15, 16. Act.23.12 16,17. 21.27
e Eph.4. 26, 27
f 2 Sam.2.22 Deut. 22. 8
g Mat.4.6,7 Prov.1.10, 11.15,16
h 1 Sam. 24 12. 1 Sam.26 9,10. Gen. 37. 21, 22
i Psal.8. 2.4 Pro.24.11,12 1 Sam.14.45
k Jam.5.7, 8,9,10, 11 Heb. 12. 9
l 1 Thes.4.11 1 Pet. 3. 4
m Psal.37.8,9, 10, 11 Pro.17.22
n Prov. 15. 16. 27
o 1 Tim.5.23
p Psal.38.21
q Psal.127.2 Eccles.5.12
r 2 Th. 3.10.12 Prov.16. 26
s Eccl. 3.4.11
t 1 Sam.19.4,5
u 2 Sam.22.13, 14
w Rom.13.10
x Luke 10. 33, 34, 35

x Col.3.12, 13 meeknes, gentleneſſe, kindne
y Jam.3.17 peaceable *y*, mild, and cour
z 1 Pet. 3.8, 9, 10, 11 ſpeeches and behaviour *z*, forb
Prov.15.1 rance, readineſſe to be recond
Jude v.3 patient bearing and forgiving
a Mat.5.21 Eph.4.2.32 Rom.12.17 20, 21 juries, and requiting good for e
b 1 Thef.5.14 Job 31.19,20 Mat.25.35, 36 comforting and ſuccouring th
Prov.31.8,9 ſtreſſed, and protecting and
c Acts 16.28 ding the innocent *b*.

Q. 136. *What are the ſins fo*
den in the ſixth Commandemen

A. The ſins forbidden in the
d Gen.9.6 Commandment, are, all taking
e Num.35 31.33 the life of our ſelves *c*, or of othe
f Jer.48.10 except in caſe of publik juſtice *e*,
Deut.20.ch. g Exod.21.2,3 full war *f*, or neceſſary defence *g*;
h Mat.25.42 43. Jam.2.15 16. Ecc.6.1,2 neglecting or withdrawing the
i Mat.5.22 full and neceſſary means of pre
k 1 Joh.3.15 Lev.19.17 tion of life *h*, ſinfull anger *i*, hatr
l Prov.14.30 envy *l*, deſire of revenge *m*, all ex
m Rom.12.19 ſive paſſions *n*, diſtracting cares
n Eph.4.31 moderate uſe of meat, drink *p*,
o Matth.6.31.34 bour *q*, and recreations *r*; provo
p Luk.21.34 Rom.13.13 words *ſ*, oppreſſion *t*, quarrelli
q Eccl.12.12 Ecc.2.22,23 ſtriking, wounding *w*, and wha
r Iſa.5.12 ever elſe tends to the deſtruction
ſ Prov.5.1 Prov.12.18 the life of any *x*.
t Ezek.18.18 Exod.1.14
u Gal.5.15 Prov.25.29 Q. 137. *Which is the ſeventh Co*
w Num.35. 16,17,18. 21 *mandement?*
x Exo.21.18 to the end. A. The ſeventh Commande
y Exod.20. 14. is, *Thou ſhalt not commit adulte*

Q. 138. *Wh*

Q. 138. *What are the duties required in the ſeventh Commandment?*

A. The duties required in the ſeventh Commandment, are, Chaſtity in body, mind, affections & words *a*, and behaviour *b*, and the preſervation of it in our ſelves and others *c*, watchfulnes over the eyes, and all the ſenſes *d*, temperance *e*, keeping of chaſt company *f*, modeſty in apparel *g*, marriage by thoſe that have not the gift of continency *h*: conjugall love *i*, and cohabitation *k*, diligent labour in our callings, ſhunning all occaſions of uncleanneſſe *l*, and reſiſting temptations thereunto *m*.

& 1 Theſſ. 5. 4 Job 31. 1 1 Cor. 7. 34
a Col. 4. 6
b 1 Pet. 3. 2
c 1 Cor. 7. 2. 35, 36
d Job 31. 1
e Acts 24. 24, 25
f Prov. 2. 16 to 21
g 1 Tim. 2. 9
h 1 Cor. 7. 2. 9
i Prov. 5. 19 20
k 1 Pet. 3. 7
l Prov. 31. 11 27, 28
m Prov. 5. 8 Gen. 39. 8, 9, 10

Q. 139. *What are the ſins forbidden in the ſeventh Commandment?*

A. The ſins forbidden in the ſeventh Commandment, beſide the neglect of the duties required *n*, are, adultery, fornication *o*, rape inceſt *p*, ſodomy, and all unnaturall luſts *q*, all unclean imaginations, thoughts, purpoſes and affections *r*; all corrupt or filthy communications, or liſtening thereunto *ſ*: wanton looks *t*, impudent or light behaviour: immodeſt apparell *u*, prohibiting of lawfull *w*, and diſpenſing with unlawfull marriages *x*, allowing, tolerating, keeping of

n Prov. 5. 7
o Heb. 13. 4 Gal. 5. 19
p 2 Sam. 13. 14 1 Cor. 5. 1
q Rom. 1. 24 26, 27. Lev. 20. 15, 16
r Mat. 5. 28 Mat. 15. 19. Col. 3. 5.
ſ Eph. 5. 3, 4 Prov. 7. 5. 21, 22
t Iſai. 3. 16 2 Pet. 2. 14.
u Prov. 7. 10 13
w 1 Tim. 4. 3
x Lev. 18. 6 to 21. Mar. 6 18. Mat. 2. 11, 12

ſtewes

stews, and resorting to them *y*, in gling vows of single life *z*, und lay of marriage *a*, having more or husbands then one, at the time *b*, unjust divorce *c*, or dise on *d*, idleness, gluttony, drunk ness *e*, unchast company *f*, lasc ous songs, books, pictures, dancin stage-playes *g*, and all other provo tions to, or acts of uncleann either in our selves or others *h*.

Q. 140. *Which is the eighth C mandement?*

A. The eight Commandement *Thou shalt not steal* i.

Q. 141. *What are the duties re red in the eighth Commandement*

A. The duties required in the eigh Commandement, are, truth faithfu nes, and justice in contracts, & co merce between man and man *k*: re dering to every one his due *l*: resti tution of goods unlawfully detain from the right owner thereof *m*; ving, and lending freely, accordi to our abilities, and the necessiti of others *n*, moderation of our judg ments wills, and affections, concer ning worldly goods *o*: a provide care and study to get *p*, keep, use, an dispose those things which are ne cessa

y 1 Kin. 15. 12 2 King. 23. 7 Deut. 23. 17, 18. Lev. 19. 29. Jer. 5. 7 Prov. 7. 24, 25, 26, 27
z Matth. 19. 10, 11
a 1 Cor. 7. 7, 8, 9 Gen. 38. 26
b Mal. 2. 14, 15. Mat. 19, 5
c Mal. 2. 16 Mat. 5. 32
d 1 Cor. 7. 12, 13
e Ezek. 16. 49 Prov. 23. 30 33
f Gen. 39. 10 Prov. 5. 8
g Eph. 5. 4 Ezek. 23. 14 15, 16. Isa. 23. 15, 16, 17 Isa. 3. 16 Math 6. 22 Rom. 13. 13 1 Pet. 4. 3
h 2 Kin. 9. 30 with Jer. 4. 30 and Eze. 23. 40
i Exo. 20. 15
k Psal. 15. 2, 4 Zech. 7. 4, 20 Zech. 8. 16, 17
l Rom. 13. 7
m Lev. 6. 2, 3 4, 5, with Luke 19. 8
n Luke 6. 30 38. 1 John 3 17. Eph. 4. 28 Gal. 6. 10
o 1 Tim. 6. 6 7, 8, 9 Gal. 6. 14
p 1 Tim. 5, 8

ſary and convenient for the ſu-
ntation of our nature, and ſutable
our condition *q*, a lawful calling *r*,
d diligence in it; *ſ* frugality *t*, avoy-
ng unneceſſary law ſuits *u*, & ſure-
ſhip, or other like ingagements *w*;
d an endeavour by all juſt, and
wfull meanes, to procure, preſerve
d further the wealth and outward
tate of others, as well as our own *x*.

Q. 142. *What are the ſins forbid-
n in the eighth Commandement?*

A. The ſins forbidden in the eighth
ommandement, beſide the neglect
of the duties required *y*, are, theft *z*,
obbery *a*, man-ſtealing *b*, and recei-
ng any thing that is ſtolen *c*, fraudu-
ent dealing *d*, falſe weights and mea-
ures *e*, removing land-marks *f*, in-
uſtice and unfaithfulneſſe in con-
racts between man and man *g*, or
n matters of truſt *h*: oppreſſion *i*,
xtortion *k*, uſury *l*, bribery *m*, vex-
ous law ſuits *n*, unjuſt incloſures,
nd depopulations *o*, ingroſſing
ommodities to enhance the price *p*,
nlawfull callings *q*, and all other
njuſt, or ſinfull wayes of taking,
or withholding from our neighbour

q Pro. 27. 23 to the end. Eccl. 2. 24 Eccl. 3. 12, 13
r 1 Tim. 6. 17, 18. Iſa. 38. 1
t Mat. 11. 8
r 1 Cor. 7. 20 Gen. 2. 15 Gen. 3. 19
ſ Eph. 4. 28 Prov. 10. 4
t John 6. 12 Prov. 21. 20
u 1 Cor. 6. 1 to, 9
w Prov. 6. 1 to, 6 Prov. 11. 15
x Lev. 25. 35 Deut. 21. 1, 2 3, 4. Exo. 23 4, 5. Gen. 47 16. 20 Phil. 2. 4 Mat. 22. 39
y Jam. 2. 15, 16 1 John 3. 17
z Eph. 4. 28
a Pſal. 62. 10
b 1 Tim. 1. 10
c Pro. 29. 24 Pſal. 10. 18
d 1 Theſ. 4. 6
e Prov. 11. 1 Prov. 20. 10
f Deut. 19. 14 Prov. 23. 10
g Amos 8. 5 Pſal. 37. 21
h Luke 16. 10, 11, 12
i Ezek. 22. 29 Lev. 25. 17
k Mat. 23. 25 Ezek. 22. 12
l Pſal. 15. 5
m Job 15. 34
n 1 Cor. 6. 6, 7, 8. Prov. 3. 29, 30.
o Iſa. 5. 8. Mic. 2. 2.
p Prov. 11. 26. *q* Acts 19. 19. 24, 25.

what

what belongs to him, or of inri
r Job 20.19 James 5. 4 Prov. 21. 6 — our ſelves *r*: coveteouſneſſe *ſ*, inc
ſ Luk. 12. 15 — nate prizing and affecting wo
t 1 Tim. 6. 5 Col. 3. 2 Prov. 23. 5 Pſal. 62. 10 — goods *t*, diſtruſtfull and diſtra
u Mat. 6. 25 31. 34 Eccl. 5. 12 — cares and ſtudies in getting, kee
w Pſal. 7. 13 Pſal. 37. 1. 7 — and uſing them *u*, envying at the
x 2 Theſ. 3. 11 Prov. 18. 9 — ſperity of others *w*, as likewiſe i
y Prov. 21. 17 Prov. 23. 20, 21 Prov. 28. 19 — neſſe *x*, prodigality, waſtfull gam
z Eccl. 4. 8 Eccl. 6. 2 1 Tim. 5. 8 — and all other wayes whereby w
unduly prejudice our own outw
eſtate *y*: and defrauding our ſe
of the due uſe and comfort of
eſtate which God hath given us *z*?

Q. 143. *Which is the ninth C*
mandement?

A. The ninth Commandment
Thou ſhalt not bear falſe witn
a Exo. 20. 16 *againſt thy neighbour* a.

Q. 144. *What are the duties req*
red in the ninth Commandement?

A. The duties required in the ni
Commandement are, the preſerv
b Zech. 8. 16 c 3 Joh. v. 12 d Pro. 31. 8, 9 e Pſal. 5. 2 f 2 Chr. 19. 9 g 1 Sam. 19. 4, 5 h Joſh. 7. 19 i 2 Sam. 14. 18 19, 20 k Lev. 19. 15 Pro. 14. 5. 25 l 2 Cor. 1. 17 18 Eph. 4. 25 — and promoting of truth between m
and man *b*, and the good name of
neighbour as well as our own *c*:
pearing, and ſtanding for *d*, and ſp
the heart *e*, ſincerely *f*, freely *g*, cle
ly *h*, and fully *i*, ſpeaking the tru
and only the truth in maters of ju
ment and juſtice *k*, and in all ot
things whatſoever *l*, a charit
eſte

eem of our neighbours *m* loving, firing, and rejoycing in their good men, ſorrowing for *o*, and covering their infirmities *p*, freely acknowging their gifts and graces *q*, deading their innocency *r*, a ready eiving of a good report *ſ*, and unillingneſſe to admit of an evill reort concerning them *t*, diſcouraging le-bearers *u*, flatterers *w*, and ſlanrers *x*, love and care of our own ood name, and defending it when need requireth *y*, keeping of lawfull romiſes *z*, ſtudying and practiſing whatſoever things are true, honeſt, lovly, and of good report *a*.

m Heb. 6. 9
1 Cor. 13. 7
n Rom. 1. 8
2 John v. 4
3 Joh. v. 3, 4
o 2 Cor. 2. 4
2 Cor. 12. 21
p Prov. 17. 9
1 Pet. 4. 8
q 1 Cor. 4. 6, 7
2 Tim. 1. 4, 5
r 1 Sam. 22. 14
ſ 1 Cor. 13, 6, 7
t Pſal. 15. 3
u Pro. 25. 23
w Prov. 26. 24, 25
x Pſal. 101. 5
y Prov. 22. 1
John 8. 49
z Pſal. 15. 4
a Phil. 4. 8

Q. 145: *What are the ſins forbidden in the ninth Commandement?*

A. The ſins forbidden in the ninth Commandement are, all prejudicing the truth, and the good name of our neighbours as wel as our own *b*, eſpecially in publick judicature *c*, giving falſe evidence *d*, ſuborning falſe witneſſes *e*, wittingly appearing & pleading for an evil cauſe, outfacing and overbearing the truth *f*, paſſing unjuſt ſentence *g*, calling evil good, and good evill, rewarding the wicked according to the work of the righteous, and the righteous according to the work

b 1 Sam. 17. 28
2 Sam. 16. 3
2 Sam. 1. 9, 10. 15, 16
c Lev. 19. 15
Heb. 1. 4
d Prov 19. 5
Prov. 6. 16. 19
e Acts 6. 13
f Jer. 9. 3. 5
Acts 24. 2. 5
Pſal. 12. 3, 4
Pſal. 52. 1, 2, 3, 4
g Pro. 17. 15
1 King. 21. 9, to 13

work of the wicked *h*, forgery *i*, c
cealing the truth, undue silence
just cause *k*: and holding our p
when iniquity calleth for either
proof from our selves *l*, or compl
to others *m*, speaking the truth un
sonably *n*, or maliciously to a wr
end *o*, or perverting it to a wr
meaning *p*, or in doubtfull and eq
vocall expressions to the prejudic
truth or justice *q*, speaking untru
lying *r*, slandering *s*, backbiting *t*,
tracting *w*, tale-bearing *x*, whisp
ring *y*, scoffing *z*, reviling *a*, rash
harsh *c*, and partiall censuring *d*, m
construing intentions, words & ac
ons *e*, flattering *f*, vain glorious bo
sting *g*, thinking or speaking toohi
ly or too meanly of our selves or o
thers *h*, denying the gifts and grac
of God *i*, aggravating smaller faults
hiding, excusing, or extenuating
sins when called to a free confessio
unnecessary discovering of infirm
ties *m*, raising false rumours *n*, rec
ving & countenancing evil report
and stopping our ears against just

h Isa. 5. 23
i Psal. 119. 69
Luke 19. 8
Luke 16. 5, 6, 7
k Lev. 5. 1
Deut. 11. 8
Acts 5. 3. 9
2 Tim. 4. 16
l 1 Kings 1. 6
Lev. 19. 17
m Isa. 59. 4
n Pro. 19. 11
o 1 Sam. 21. 9, 10. with Psal. 52. 1, 2, 3, 4
p Psal. 56. 5
John 2. 19 with Mat. 26. 60. 61
q Gen. 1. 1
Gen. 26. 7. 9
r Isa. 59. 13
s Lev. 19. 11
Col. 3. 9
t Psal. 50. 20
u Psal. 15. 3
w Jam. 4. 11
Jer. 38. 4
x Lev. 19. 16
y Rom. 1. 29, 30
z Gen. 21. 6 with Gal. 4. 29
a 1 Cor. 6. 10
b Mat. 7. 1
c Acts 18. 4
d Gen. 38. 24
Rom. 2. 1
e Neh. 6. 6, 7, 8
Rom. 3. 8
Psal. 69. 10

1 Sam. 1. 13, 14, 15. 2 Sam. 10. 3. *f* Psal. 12. 2, 3. *g* 2 Tim. 3. 2. *h* Luke 9. 11. Rom. 12. 16. 1 Cor. 4. 6. Acts 12. 21. Exod. 4. 10, 11, 12, 13, 14 2 Job 27. 5, 6. Job 4. 6. *k* Mat. 7. 3, 4, 5. *l* Prov. 28. 13. Prov. 30. 10 Gen. 3. 12, 13. Jer. 2. 35. 2 Kings 5. 25. Gen. 4. 9. *m* Gen. 9. 22. Pro 25. 9, 10. *n* Exod. 23. 1. *o* Prov. 29. 12.

fend

nce *p*, evill ſuſpition *q*, envying grieving at the deſerved credit of ny *r*, endeavouring or deſiring to nfair it *ſ*, rejoycing in their diſ- race and infamy *t*, ſcornfull con- mpt *u*, fond admiration *w*, breach lawful promiſes *x*, neglecting ſuch ings as are of good report *y*, & pra- ctiſing or not avoiding our ſelves, or ot hindering, what we can, in others ch things as procure an ill name *z*.

p Acts 7.56, 57. Job 31. 13, 14
q 1 Cor. 13.5 1 Tim. 6.4
r Num. 11.29 Mat. 21.15
ſ Ezra. 4. 12, 13
t Jer. 48. 27
u Pſal. 35.15 16.21. Mat. 27. 28, 29
w Jude 6. Acts 2. 22
x Rom. 1.31 2 Tim. 3. 3
y 1 Sam. 2.24 2 Sam. 13. 12, 13 Prov. 5. 8, 9 Prov. 6. 33
z

Q. 146: *Which is the tenth Commandement?*

A. The tenth Commandement is, *Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his man ſervant, nor his maid ſervant, nor his ox, nor his aſs nor any thing that is thy neighbours*a.

a Exod. 20 17

Q. 147: *What are the duties required in the tenth Commandement?*

A. The duties required in the tenth Commandement, are, ſuch a full contentment with our own condition *b*, and ſuch a charitable frame of the whole ſoul toward our neighbour, as that all our inward motions and affections touching him tend unto, and further all that good which is his *c*.

b Heb. 13.5 1 Tim. 6.6

c Job 31.29 Rom. 12. 15 Pſal. 122.7, 8, 9 1 Tim. 1. 5 Eſth. 10. 3 1 Cor. 13. 4, 5, 6, 7

Q. 148: *What are the ſins forbidden in the tenth Commandement?*

A. The

A. The sins forbidden in the [t]
Commandment, are, discontent[ment]
with our own estate *d*, envying *e*,
grieving at the good of our nei[gh]
bours *f*, together with all inordi[nate]
motions and affections to any th[ing]
that is his *g*.

Q. 149. *Is any man able perf[ectly]*
to keep the Commandements of G[od]

A. No man is able either of hi[m]
self *h*, or by any grace received in t[his]
life, perfectly to keep the Comma[nd]
ments of God *i*, but doth daily br[eak]
them in thought *k*, word, and dee[d].

Q. 150. *Are all transgressio[ns]*
the Law of God equally hainou[s]
themselves, and in the sight of God

A. All transgressions of the L[aw]
of God are not equally hainous: b[ut]
some sins in themselves, and by r[ea]
son of severall aggravations, a[re]
more hainous in the sight of G[od]
then others *m*.

Q. 151. *What are those aggra[va]*
tions that make some sins more h[ei]
nous then others?

A. Sins receive their aggravatio[ns]
from the persons offending *n*, if th[ey]
be of riper age *o*, greater experien[ce]
or grace *p*, eminent for profession

d 2Kin.21.4
Esth.5.13
1 Cor.10.10
e Gal.5.26
Jam.3.14.16
f Ps.112.9,10
Neh.2.10
g Rom.7.7,8
Rom. 13. 9
Col. 3. 5
Deut.5. 21

h Jam. 3.2
John 15. 5
Rom. 8. 3
i Eccl.7. 20
1 John 1.8.10
Gal. 5.17
Rom.7.18,19
k Gen. 6.5
Gen. 8.21
l Rom.3. 9, to 21
Jam. 3.2, to 13

m Joh.19.11
Ezek.86. 3
25. 1 Joh.5.16
Psal. 78. 17
32.56
n Jer. 2. 8
o Job 32.7.9
Eccles.4.13
p 1Kings 11 4. 9
q 2Sam. 12 14
1 Cor.5. 1

ts *r*, place *s*, office *t*, guids to o-
rs *u*, and whose example is like-
to be followed by others *w*.

From the parties offended *x*, if im-
diatly against God *y*, his attri-
tes *z*; and worship *a*, against Christ,
d his grace *b*, the holy Spirit *c*, his
tneſſed, and working *e*; against ſu-
riours, men of eminency *f*, and ſuch
we ſtand eſpecially related & enga-
d unto *g*, against any of the ſaints *h*,
rticularly weak brethren *i*, the
uls of them or any other *k*, and the
mmon good of all or many *l*.

From the nature and quality of
e offence *m*: if it be against the ex-
reſſe letter of the Law *n*, break many
Commandements, contain in it ma-
y ſins *o*, if not only conceived in the
art, but breaks forth in words and
ctions *p*, ſcandalize others *q*, and ad-
it of no reparation *r*, if against
means *ſ*, mercies *t*, judgments *u*, light
f nature *w*, conviction of conſci-
ce *x*, publick or private admoniti-
n *y*, cenſures of the Church *z*, civil
niſhments *a*, and our own pray-

r Jam. 4. 17 Luke 12. 47 48
ſ Jer. 5. 4, 5
t 2 Sam. 17. 7 8, 9 Ezek. 8. 11, 12
u Rom. 6. 17 to 25
w Gal. 2. 11, 12, 13, 14
x Mat. 22. 38, 39
y 1 Sam. 2. 25 Acts 5. 4 Pſal. 51. 4
z Rom. 2. 4
a Mal. 1. 8. 14
b Heb. 2. 2, 3 Heb. 12. 25
c Heb. 10. 29 Mat. 12. 31, 32
d Eph. 4. 30
e Heb. 6. 4, 5
f Jude v. 8 Num. 12. 8, 9 Iſai. 3. 5
g Pro. 30. 17 2 Cor. 12. 15 Pſal. 55. 12, 13, 14, 15
h Zeph. 2. 8 10, 11 Mat. 18. 6 1 Cor. 6. 8 Rev. 17. 6
i 1 Cor. 8. 11 12. Rom. 24 15. 1 Cor. 5. 21
k Ezek. 13. 19 2 Cor. 8. 12 Rev. 18. 13 Mat. 23. 15

1 Theſ. 2. 15, 16. Joſh. 22. 20. *m* Prov. 6. 30 to the end. *n* Ezra. 9. 10, 11, 12. Kin. 21. 9, 10. *o* Col. 3. 5. 1 Tim. 6. 10. Pro. 5. 8, 9, 10, 11, 12. Pro. 32. 33. Joſh. 7. 21. *p* Jam. 1. 14, 15. Mat. 5. 22. Mic. 2. 1. *q* Mat. 18. 7 Rom. 2. 23, 24. *r* Deut. 22. 22. with v. 28, 29. Prov. 6. 32, to 35. *ſ* Mat. 21. 21, to 24. John 15. 22. *t* Iſa. 1. 3. Deut. 32. 6. *u* Amos 4. 8, to 12. Lam. 3. 3. *w* Rom. 1. 26, 27. *x* Rom. 1. 32. Dan. 5. 12. Tit. 3. 10, 11. Pro. 29. 1. *z* Tit. 3. 10. Mat. 18. 17. *a* Pro. 27. 22. Prov. 23. 35.

ers,

ers, purposes, promises *b*, vows, covenants *c*, and engagements to God *d*, if done deliberately *e*, wilfully presumptuously *h*, impudently *i*, shamefully *k*, maliciously *l*, frequently obstinately *m*, with delight *n*, continuance *o*, or relapsing after repentance *p*.

From circumstances of time *q*, place *r*; if on the Lords day *s*, or other times of divine worship *t*, or immediatly before *w*, or after these, or other helps to prevent or remedy miscarriages *y*, if in publick, or in the presence of others who are thereby likely to be provoked or defiled *z*.

Q. 152. *What doth every sin deserve at the hands of God?*

A. Every sin, even the least, being against the soveraignty *a*, goodness & holiness of God *c*, and against his righteous Law *d*, deserveth his wrath and curse *e*, both in this life *f*, and that which is to come *g*, and cannot be expiated but by the bloud of Christ *h*.

Q. 153. *What doth God require of us that we may escape his wrath and curse due to us by reason of the transgression of the Law?*

6 Psal. 78. 34, 35, 36, 37. Jer. 2. 20. Jer. 42. 5, 6, 20, 21. c Eccl. 5. 4, 5, 6. Prov. 20. 25. d Lev. 26. 25. e Prov. 1. 17. Ezek. 17. 18, 19. f Psal. 36. 4. g Jer. 6. 16. h Num. 15. 30. Exod. 21. 14. i Jer. 3. 3. Prov. 7. 13. k Psal. 52. 1. l 3 John 10. m Num. 14. 22. n Zech. 7. 11, 12. o Prov. 2. 14. p Isa. 57. 17. q Jer. 34. 8, 9, 10, 11. 2 Pet. 2. 20, 21, 22. r 2 Kin. 5. 26. s Jer. 7. 10. Psal. 26. 6. t Ezek. 23. 37, 38, 39. u Isa. 58. 3, 4. Num. 25. 6, 7. w 1 Cor. 11. 20, 21. x Jer. 7. 8, 9, 10. Pro. 7. 14, 15. John 13. 27, 30. y Ezra. 9. 13, 14. z 1 Sam. 16. 2. 1 Sam. 2. 22, 23, 24. a Jam. 2. 10, 11. b Exod. 20. 1, 2. c Heb. 1. 13. Lev. 11. 44, 45. d 1 John 3, 4. Rom. 7. 12. e Eph. 5. 6. Gal. f Lam. 3. 39. Deut. 28. 15, to the end. g Matth. 25. 41. h Heb. 1 Pet. 1. 18, 19.

A.

A. That we may escape the wrath
curse of God due to us by rea-
of the transgression of the Law,
requireth of us repentance toward
d, and faith toward our Lord Je-
Christ *i*, and the diligent use of
outward means whereby Christ
mmunicates to us the benefits of
mediation *k*.

i Acts 20. 21 Mat. 3. 7, 8 Luk. 13. 3. 5 Acts 16. 30, 31 John 3. 16. 18

k Prov. 21, to 6 Prov. 8. 23 to the end.

Q. 154: *What are the outward ans whereby Christ communicates the benefits of his mediation?*

A. The outward and ordinary ns whereby Christ communica-
to his Church the benefits of his diation, are, all his ordinances ecially the Word, Sacraments, prayer: all which are made effe-
al to the elect for their salvation *l*.

l Mat. 28. 19 20. Acts 2. 42. 46, 47

Q. 155: *How is the word made ctuall to salvation?*

m Neh. 8. 8 Acts 26. 18 Psal. 19. 8

A. The spirit of God maketh the
ding, but especially the Preaching
he word, an effectuall means of
ghtning *m*, convincing and hum-
ng sinners *n*, of driving them out
hemselves, and drawing them un-
Christ *o*, of conforming them to
Image *p*, & subduing them to his
l *q*, of strengthening them against
ptations and corruptions *r*, of

n 1 Cor. 14 24, 25 2 Chr. 34. 18 19. 26, 27, 28

o Acts 2. 37 41. Acts 8. 27, to 39

p 1 Cor. 3. 18

q 2 Cor. 10 4, 5, 6 Rom. 6. 17

r Mat. 4. 4, 7, 8 Eph. 6. 16, 17 Psal. 19. 11 1 Cor. 10. 11

building them up in grace *s*, establishing their hearts in holiness and comfort through faith unto salvation *t*.

Q. 156: *Is the word of God to be read by all?*

A. Although all are not to be permitted to read the Word publickly in the Congregation *u*, yet all sorts of people are bound to read it apart by themselves *w*, and with their families *x*; to which end the holy Scriptures are to be translated out of the Originall into vulgar languages.

Q. 157: *How is the word of God to be read?*

A. The holy Scriptures are to be read, with an high & reverent esteem of them *z*; with a firm perswasion that they are the very Word of God, and that he only can enable us to understand them *b*, with desire to know, believe and obey the will of God revealed in them *c*, with diligence and attention to the matter, and searching of them *e*; with meditation *f*, application, self deniall *h*, and prayer.

Q. 158: *By whom is the word of God to be Preached?*

A. The word of God is to be preached only by such as are, sufficiently

s Acts 20.32 2 Tim. 3. 15, 16, 17
t Rom. 16. 25 *u* 1 Thes. 3. 2 10, 11. 13 Rom. 15. 4 Rom. 13. 14 15, 16, 17 Rom. 1. 16
w Deut. 31. 9 11, 12, 13 Neh. 8. 2, 3 Neh. 9. 3, 4, 5
x Deut. 17. 19. Rev. 1. 3 John 5. 39 Isai. 34. 16 Deut. 6. 6, 7 8, 9. Gen. 18 17. 19. Psal. 78. 5, 6, 7
y 1 Cor. 4. 6 9. 11, 12. 15 24. 27, 28
z Psal. 19. 10 Neh. 8. 3. to 10. Exod. 24. 7 2 Chr. 34. 27 Isai 66. 2
a 2 Pet. 1. 19 20, 21
b Luk. 24. 45 2 Cor. 3. 13, 14, 15, 16
c Deut. 17 19, 20
d Acts 17. 11
e Acts 8. 30 34. Luke 10. 26, 27, 28
f Psal. 1. 2 Psal. 119. 97
g 2 Chr. 34. 21
h Prov. 3. 5 Deut. 33. 3
i Prov. 2. 1 to 7. Psal. 119. 18 Neh. 8, 6, 8

gifted *k*, and also duly approved d called to that office *l*.

Q. 159. *How is the word of God be Preached by those that are called thereunto?*

A. They that are called to labour in e ministry of the word, are to preach und doctrine *m*, diligently *n*, in ason, and out of season *o*; plainly *p*, ot in the enticing words of mans isdom, but in demonstration of the irit and power *q*, faithfully *r*, maing known the whole counsell of od *s*, wisely *t*, applying themselves the necessities and capacities of e hearers *u*, zealously *w*, with fervent love to God *x*, and the souls of s people *y*, sincerely *z*, aiming at his ory *a*, and their conversion *b*, edification *c*, and salvation *d*.

Q. 160. *What is required of those at hear the word preached?*

A. It is required of those that hear e word preached, that they attend on it with diligence *e*, preparation *f*, and prayer *g*; examine what they ar by the Scriptures *h*, receive the uth with faith *i*, love *k*, meekness *l*, nd readiness of mind *m*, as the

k 1 Tim. 3. 2 6. Eph. 4. 8, 9, 10, 11 Hos. 4. 6 Mal. 2. 7 2 Cor. 3. 6 *l* Jer. 14. 15 Rom. 10. 15 Heb. 5. 5 1 Cor. 12. 28 29 1 Tim. 3. 10 1 Tim. 4. 14 1 Tim. 5. 22 *m* Tit. 2. 1. 8 *n* Act. 18. 25 *o* 2 Tim. 4. 2 *p* 1 Cor. 14. 19 *q* 1 Cor. 2. 4 *r* Jer. 23. 28 1 Cor. 4. 1, 2 *s* Act. 20. 27 *t* Col. 1. 28 2 Tim. 2. 15 *u* 1 Cor. 3. 2 Heb. 5. 12, 13, 14 Luke 12. 42 *w* Act. 18. 25 *x* 2 Cor. 5. 13, 14 Phil. 1. 15, 16, 17 *y* Col. 4. 12 2 Cor. 12. 15 *z* 2 Cor. 2. 17 2 Cor. 4. 2 *a* 1 Thes. 2. 4, 5, 6 John 7. 18 *b* 1 Cor. 9. 19, 20, 21, 22 *c* 1 Cor. 12. 19 Eph. 4. 12 *d* 1 Tim. 4. 16 Acts 16. 16, 17, 18 *e* Prov. 8. 34

f Pet. 2. 1, 2. Luke 8. 18. *g* Psal. 119. 18. Eph. 6. 18, 19. *h* Acts 17. 11. Heb. 4. 12. *k* 2 Thes. 2. 10. *l* James 1. 21. *m* Acts 17. 11.

n 1 The. 2. 13 Word of God *n*, meditate *o*, and o
o Luke 9. 44 Heb. 2. 1 fer of it *p*, hide it in their hearts
p Luk. 24. 14 Deut. 6. 5. 7 and bring forth the fruit of it
q Prov. 2. 1 Psal. 119. 11 their lives *r*.
r Luke 8. 15 James 1. 25

Q. 161: *How do the Sacraments become effectuall means of Salvation?*

A. The Sacraments become effectuall means of salvation, not any power in themselves or any virtue derived from the piety and intention of him by whom they are administred, but only by the working of the holy Ghost, and the blessing of Christ by whom they are institut

s 1 Pet. 3. 21 Acts 8. 13 with v. 23 1 Cor. 3. 6 1 Cor. 12. 13 t Gen. 17. 7 10 Exod. 12. chapter. Mat. 26. 27, 28 u Rom. 4. 11 1 Cor. 11. 24, 25. w Rom. 15. 8 Exod. 12. 48 x Acts 2. 38 1 Cor. 10. 16 y Rom. 4. 11 z Gal. 3. 27 Rom. 6. 3, 4 1 Cor. 10. 21 a Eph. 4. 2 11, 12 1 Cor. 12. 13 b Eph. 2. 11, 12 c Gen. 34. 14

Q. 162: *What is a Sacrament?*

A. A Sacrament is an holy ordinance instituted by Christ in his Church *t*, to signifie, seal, and exhibit *u*, unto those that are within the Covenant of grace *w*, the benefits of his mediation *x*, to strengthen and increase their faith, and all other graces *y*; to oblidge them to obedience *z*; to testifie and cherish their love and communion one with another *a*, and to distinguish them from those that are without *b*.

Q. 163. *What are the parts of a Sacrament?*

A. The parts of a Sacrament are two; the one, an outward and sen

ble ſigne, uſed according to Chriſts wn appointment; the other an in- ard and ſpirituall grace, thereby gnified *c*.

c Mat. 4. 12. 1 Pet. 3. 21. Rom. 2. 28, 29

Q. 164. *How many Sacraments ath Chriſt inſtituted in his Church nder the New Teſtament?*

A. Under the New Teſtament Chriſt hath inſtituted in his Church nly two Sacraments, Baptiſme, nd the Lords Supper *d*.

d Mat. 28. 19. 1 Cor. 11. 20

Q. 165: *What is Baptiſme?*

23. Mat. 26 26, 27, 28

A. Baptiſme is a Sacrament of the ew Teſtament, wherein Chriſt ath ordained the waſhing with wa- r, in the Name of the Father, and the Son, and of the holy Ghoſt *e*, be a ſigne and ſeal of ingrafting to himſelf *f*, of remiſſion of ſins y his blood *g*, and regeneration by s Spirit *h*, of Adoption *i*, and reſur- ction unto everlaſting life *k*: and hereby the parties baptized are ſo- mnly admitted into the viſible hurch *l*, and enter into an open and rofeſſed ingagement to be wholly nd only the Lords *m*.

e Mat. 28. 19

f Gal. 3. 27
g Mark 1. 4 Rev. 1. 5
h Tit. 3. 5 Eph. 5. 16
i Gal. 3. 26, 27
k 1 Cor. 13 29 Rom. 6. 5
l 1 Cor. 12. 13
m Rom. 6. 4.

Q. 166 *Unto whom is Baptiſm be adminiſtred?*

A. Baptiſm is not to be admini- red to any that are out of the viſible

Church, and ſo ſtrangers from
Covenant of promiſe, till they
feſſe their faith in Chriſt, and o
n Acts 8. 36 37 Acts 2. 38 ence to him *n*: but infants de
ding from parents, either both
but one of them, profeſſing fa
Chriſt, and obedience to him
in that reſpect within the Cove
o Gen. 17. 7 9. with Gal. 3. 9. 14. and Col. 2. 11, 12 and Acts 2. 38, 39. and Rom. 4. 11, 12. 1 Cor. 7. 14. Mat. 28. 19. Luke 18 15, 16 Rom. 11. 16 and to be baptized *o*.

Q. 167: *How is our Baptiſm be improved by us?*

A. The needfull but much n
cted duty of improving our Bap
is to be performed by us all our
long; eſpecially in the time of
tation, and when we are preſen
p Col. 2. 11, 12. Rom. 6. 4. 6. 11 the adminiſtration of it to othe
by ſerious and thankfull conſid
on of the nature of it, and of the
for which Chriſt inſtituted it,
priviledges and benefits conf
and ſealed thereby, and our ſol
q Rom. 6. 3 4, 5 vow made therein *q*, by being
bled for our ſinfull defilement,
falling ſhort of, and walking co
ry to the grace of Baptiſme and
r 1 Cor. 1. 11, 12, 13. Rom. 6. 2, 3 ingagements *r*, by growing up
aſſurance of pardon of ſin, and o
other bleſſings ſealed to us in
s Rom. 6. 11, 12 1 Pet. 3. 21 Sacrament *ſ*, by drawing ſtren
from the death and reſurrectio

Ch

Chriſt into whom we are baptized, or the mortifying of ſin, and quickening of grace *t*, and by endeavouring to live by faith *u*, to have our converſation in holineſſe and righteouſneſſe *w*, as thoſe that have therein given up their names to Chriſt *x*, and to walk in brotherly love as being baptized by the ſame ſpirit into one body *y*.

t Rom. 6. 3, 4, 5
u Gal. 3. 26, 27
w Rom. 6. 22
x Acts 2. 38
y 1 Cor. 12. 13, 25, 26, 27

Q. 168: *What is the Lords Supper?*

A. The Lords Supper is a Sacrament of the New Teſtament *z*, wherein, by giving and receiving bread and wine according to the appointment of Jeſus Chriſt, his death is ſhewed forth; and they that worthily communicate, feed upon his body and blood, to their ſpiritual nouriſhment and growth in grace *a*, have their union and communion with him confirmed *b*, teſtifie and renew their thankfulneſſe *c*, and ingagement to God *d*, and their mutuall love, and fellowſhip each with other, as members of the ſame myſticall body *e*.

z Luk. 22. 20
a Mat. 26. 26, 27, 28
1 Cor. 11. 23, 24, 25, 26
b 1 Cor. 10. 16
c 1 Cor. 11. 24, 25, 26
d 1 Cor. 10. 14, 15, 16. 21
e 1 Cor. 10. 17

Q. 169: *How hath Chriſt appointed bread & wine to be given & received in the Sacrament of the Lords Supper?*

A. Chriſt hath appointed the Miniſters of his word, in the adminiſtration

tion

tion of the Sacrament of the L
Supper, to set apart the bread &
from common use, by the word
stitution, thanksgiving, and pr
to take and break the bread,
to give both the Bread, and the W
to the Communicants, who are, b
same appointment, to take, and e
Bread, and to drink the Wine
thankfull remembrance that the
of Christ was broken and given
his blood shed for them *f*.

f 1 Cor. 11. 23, 24 Mat. 26. 26, 27, 28 Mark 14. 22 23, 24 Luke 22. 19 20

Q. 170: *How do they that worthily c*
municat in the Lords Supper feed
the body and blood of Christ there

A. As the body and blood of Ch
are not corporally or carnally p
sent in, with, or under the bread
wine in the Lords Supper *g*, and
are spirituall present to the faith
the receiver, no lesse truly and re
then the elements themselves are
their outward sences *h*, so they t
worthily communicate in the Sac
ment of the Lords Supper, do ther
feed upon the body and blood
Christ, not after a corporal, or carn
but in a spirituall manner, yet true
& really *i*, while by faith they reci
and apply unto themselves Chri
crucified, and all the benefits of
death *k*.

g Acts 3. 21

h Mat. 26. 26. 28

i 1 Cor. 11. 24 25, 26, 27, 28, 29

k 1 Cor. 10. 16

Q. 171

Q. 171. *How are they that receive the Sacrament of the Lords Supper to prepare themselves before they come to it?*

A. They that receive the Sacrament of the Lords Supper, are, before they come, to prepare themselves thereto *l*, by examining themselves of their being in Christ *m*, of their sins and wants *n*, of the truth and measure of their knowledge *o*, faith *p*, repentance *q*, love to God and the brethren *r*, charity to all men *s*, forgiving those that have done them wrong *t*, of their desires after Christ *u*, and of their new obedience *w*, and by renewing the exercise of these graces *x*, by serious meditation *y*, and fervent prayer *z*.

Q. 172. *May one who doubteth of his being in Christ, or of his due preparation, come to the Lords Supper?*

A. One who doubteth of his being in Christ, or of his due preparation to the Sacrament of the Lords Supper, may have true interest in Christ, though he be not yet assured thereof *a*, and in Gods account, hath it, if he be duely affected with the apprehension of the want of it *b*, and unfai-

l 1Cor.11.28
m 1Cor.13.5
n 1Cor. 5. 7 with Exod. 12.15
o 1Cor.11.29
p 2Cor.13. 5 Mat. 26. 28
q Zech.12.10 1 Cor.11.31
r 1 Cor. 10. 16, 17 Act.2.46,47
s 1Cor. 5. 8 1 Cor.11.18 20
t Mat.5. 23, 24
u Isai. 55. 1 John 7. 37
w 1 Cor. 5. 7, 8
x 1Cor. 11. 25, 26. 28 Heb. 10.22 22. 24 Psal. 26. 6
y 1 Cor. 11. 24, 25
z 2Chr. 30. 18, 19 Mat. 26. 26
a Isai 50.10. 1 John 5.13 Psal. 88. Psal. 77. 1, to 12 Jonah 2.4.7.
b Isai 54.7,8 9, 10 Mat. 5. 3,4 Psal. 51. 12 Psal. 73. 13 22, 23

nedly desires to be found in Christ, and to depart from iniquity *d*, in which case (because promises are made, and this Sacrament is appointed, for the relief even of weak and doubting Christians *e*) he is to bewail his unbelief *f*, and labour to have his doubts resolved *g*, and so doing he may and ought to come to the Lords Supper, that he may be further strengthned *h*.

b Phil. 3. 8, 9
Psal. 10. 17
Psal. 43. 1, 2
5. 11
d 2 Tim. 2. 19
Isai 50. 10
Psal. 66. 18, 19. 20
e Isai 40. 11
29. 31
Mat. 11. 28
Mat. 12. 20
Mat. 26. 28
f Mark 9. 24
g Acts 2. 37
Acts 16. 30
h Rom. 4. 11
1 Cor. 11, 28

Q. 173: *May any who profess faith, and desire to come to the Lords Supper, be kept from it?*

A: Such as are found to be ignorant or scandalous, notwithstanding their profession of the faith, and desire to come to the Lords Supper, may and ought to be kept from that Sacrament by the power which Christ hath left in his Church *i*, until they receive instruction, and manifest their reformation *k*.

i 1 Cor. 11. 27 to the end. with Matth. 7, 6, and 1 Cor. 5. ch. and Jude v. 23, and 1 Tim. 5. 22
k 2 Cor. 2. 7

Q. 174: *What is required of those that receive the Sacrament of the Lords Supper in the time of the administration of it?*

A. It is required of them that receive the Sacrament of the Lords Supper, that, during the time of the administration of it, with all holy

reve

rence and attention they wait
on God in that Ordinance *l*, di-
gently obſerve the Sacramentall
elements and actions *m*, heedfully
diſcern the Lords Body *n*, and af-
fectionatly meditate on his death and
ſufferings *o*, and thereby ſtirre up
themſelves to a vigorous exerciſe of
their graces *p*, in judging them-
ſelves *q*, and ſorrowing for ſin *r*, in
earneſt hungering and thirſting af-
ter Chriſt *ſ*, feeding on him by
faith *t*, receiving of his fulneſſe *u*,
truſting in his merits *w*, rejoycing
in his love *x*, giving thanks for his
grace *y*, in renewing of their Cove-
nant with God *z*, and love to all
the Saints *a*.

l Lev. 10. 3 Heb. 12. 28 Pſal. 5. 7
m 1 Cor. 11. 17 26, 27 Exo. 24. 8 with Matth. 26. 28
n 1 Cor. 11. 29
o Luk. 22. 19
p 1 Cor. 11. 26 1 Cor. 10. 3 4, 5. 11. 14
q 1 Cor. 11. 31
r Zec. 12. 10
ſ Rev. 21. 17
t John 6. 35
u John 1. 16
w Phil. 3. 9
x Pſa. 63. 4, 5 2 Chr. 30. 21
y Pſal. 22. 6
z Jer. 50. 5 Pſal. 10. 5
a Acts 2, 42

Q. 175: *What is the duty of Chriſtians after they have received the Sacrament of the Lords Supper?*

A. The duty of Chriſtians, after they have received the Sacrament of the Lords Supper, is ſeriouſly to conſider how they have behaved themſelves therein, and with what ſucceſſe *b*; if they find quickning and comfort, to bleſſe God for it *c*, beg the continuance of it *d*, watch againſt relapſes *e*, fulfill their vows *f*, and encourage themſelves to a frequent attendance on

b Pſal. 28. 7 Pſal. 85. 8 2 Cor. 11. 17 30, 31
c 1 Chr. 30. 21 22. 24. 25, 26 Acts 2. 42 46, 47
d Pſal. 36. 10 Cant. 3. 4 1 Chr. 23. 18
e 1 Cor. 10. 3 4, 5. 12
f Pſal. 50. 14

g 1Cor. 11. 25,26. Acts 2. 42. 46

h Can. 5. 1, 2, 3, 4, 5, 6

i Psal.123. 1 Psal.42. 5.8 Pſ.43. 3 4,5

k 2Chr. 30. 18, 19 Iſa 1. 16. 18

l 2Cor.7. 11 1 Chro. 15 12, 13, 14

m Mat.28.19 1 Cor.11.23

n Rom.6.3,4 1 Cor.10.16

o Rom.4. 11 with Col.2. 12. Mat.26 27, 28

p John 1.33 Mat. 28. 19 1 Cor.1 1.23 1 Cor.4. 1 Heb. 5. 4

q Mat.18. 19 20 1 Cor.11.26

r Mat.3. 11 Titus 3.5 Gal. 3. 27

ſ Gen.17.7.9 Act.2. 38,39 1 Cor. 7, 15

on that ordinance *g*, but if they ſ
no preſent benefit, more exactly
review their preparation to, and
riage at the Sacrament *h*, in
which if they can approve themſel
to God and their own conſcien
they are to wait for the fruit of it
due time *i*: but if they ſee they
failed in either, they are to be hu
bled *k*: and to attend upon it afte
ward with more care and diligenc

Q.176 *Wherein do the Sacrament
Baptiſm and the Lords Supper agr*

A. The Sacraments of Baptiſm a
the Lords Supper agree, in that t
author of both is God *m*, and the ſ
rituall part of both is Chriſt a
his benefits *n*, both are ſeals of t
ſame Covenant *o*, are to be diſpe
ſed by Miniſters of the Goſpel a
by none other *p*, and to be contin
in the Church of Chriſt untill
ſecond comming *q*.

Q.177: *Wherein do the Sacrame
of Baptiſm & the Lords Supper diff*

A. The Sacraments of Baptiſm a
the Lords Supper differ, in that, Ba
tiſm is to be adminiſtred but on
with water, to be a ſign & ſeal of o
regeneration and ingrafting int
Chriſt *r*, and that even to infants *ſ*

where

hereas the Lords Supper is to be dminiſtred often, in the Elements f bread and wine, to repreſent and xhibite Chriſt as ſpiritual nouriſhment to the ſoul *t*, and to confirm ur continuance and growth in him *u*, and that only to ſuch as are f years and abilitie to examine themſelves *w*.

t 1 Cor. 11. 23, 24, 25, 26

u 1 Cor. 10. 16

w 1 Cor. 11 28, 29

Q. 178: *What is prayer?*

A. Prayer is an offering up of our deſires unto God *x*, in the Name of Chriſt *y*, by the help of his ſpirit *z*, with confeſſion of our ſins *a*, and thankfull acknowledgment of his mercies *b*.

x Pſal. 62. 8.

y John 16. 23

z Rom. 8. 26

a Pſal. 32. 5, 6 Dan. 9. 4

b Phil. 4. 6.

Q. 179 *Are we to pray unto God only?*

A. God only being able to ſearch the hearts *c*, hear the requeſts *d*, pardon the ſins *e*, and fulfil the deſires of all *f*, and only to be beleeved in *g*, and worſhipped with religious worſhip *h*, prayer, which is a ſpeciall part thereof *i*, is to be made by all to him alone *k*: and to none other *l*.

c 1 Kin. 8. 39 Acts 1. 14 Rom. 8. 27

d Pſal. 65. 2

e Mic. 7. 18

f Pſal. 145. 18, 19

g Rom. 10. 14

h Mat. 4. 10

i 1 Cor. 1. 2

k Pſal. 50. 15

l Rom. 10. 14

Q. 180. *What is it to pray in the name of Chriſt?*

A. To pray in the name of Chriſt, is, in obedience to his command, and in confidence on his promiſes, to ask mercy for his ſake *m*, not by bare mentioning

m John 14. 13, 14 John 16. 24 Dan. 9. 17

n Mat. 7. 21 mentioning of his Name *n*, but
drawing our incouragement to
and our boldneſs, ſtrength, and
of acceptance in prayer, from
o Heb. 4. 14, 15, 16 and his mediation *o*.

1 John 5. 13, 14, 15 Q. 181: *Why are we to pray in the Name of Chriſt?*

A. The ſinfulneſſe of man, and
diſtance from God by reaſon there
being ſo great, as that we can have
acceſſe into his preſence without
p John 14. 6 Isa. 59. 2 Ephes. 3. 12 Mediator *p*, and there being none
heaven or earth appointed to, or
q John 6. 27 Heb. 7. 25, 26, 27 for that glorious work, but Chri
alone *q*, we are to pray in no oth
1 Tim. 2. 5 r Col. 3. 17 Heb. 13. 17 Name but his only *r*.

Q. 182: *How doth the Spirit help us to pray?*

A. We not knowing what to pray
as we ought, the Spirit helpeth o
infirmities, by inabling us to unde
ſtand both for whom, and what, an
how prayer is to be made, and
working and quickning in our hea
(although not in all perſons, nor
all times in the ſame meaſure) thoſe
apprehenſions, affections, and grac
which are requiſite for the right pe
s Rom. 8. 26, 27 Pſal. 10. 17 Zech. 12. 10 formance of that duty *s*.

Q. 183: *For whom are we to pray?*

A. We are to pray for the whole
Church

Church of Christ, upon earth *t*, for Magistrates *u*, and Ministers *w*, for our selves *x*, for our brethren *y*, yea our enemies *z*, and for all sorts of men living *a*, or that shall live hereafter *b*; but not for the dead *c*, nor for those that are known to have sinned the sin unto death *d*.

Q. 184. *For what things are we to pray?*

A. We are to pray for all things tending to the glory of God *e*, the welfare of the Church *f*, our own *g*, or others good *h*, but not for any thing that is unlawfull *i*.

Q. 185: *How are we to pray?*

A. We are to pray with an awfull apprehension of the majesty of God *k*: and deep sense of our own unworthinesse *l*, necessities *m*, and sins *n*, with penitent *o*, thankfull *p*, and enlarged hearts *q*, with understanding *r*, faith *s*, sincerity *t*, fervency *u*, love *w*, and perseverance *x*, waiting upon him *y*, with humble submission to his will *z*.

Q. 186: *What rule hath God given for our direction in the duty of prayer*

A. The whole word of God is of use to direct us in the duty of prayer *a*: but the speciall rule of direction is that form of prayer, which our Saviour

t Eph. 6. 18 Psal. 28. 9
u 1 Tim. 1. 2
w Col. 4. 3
x Gen. 32. 11
y James 5. 16
z Mat. 5. 44
a 1 Tim. 2, 1, 2
b John 17. 20 2 Sam. 7. 29
c 2 Sam. 12. 21, 22, 23
d 1 Joh. 5. 16
e Matth. 6. 9
f Psal. 51. 18 Psal. 122. 6
g Mat. 7. 11
h Psal. 125. 4
i 1 Joh. 5. 14
k Eccles. 5. 1
l Gen. 18. 27 Gen. 32. 10
m Luke 15. 17, 18, 19
n Luke 18. 13, 14
o Psal. 51. 17
p Phil. 4. 6
q 1 Sam. 1. 15 1 Sam. 2. 1
r 1 Cor. 14. 15
s Mark 11. 24 James 1. 6
t Psa. 145. 18 Psal. 17. 1
u James 5. 16
w 1 Tim. 2. 8
x Eph. 6. 18
y Mic. 7. 7
z Mat. 26. 39
a 1 Joh. 5. 14

Saviour Christ taught his Disci-
b Mat.69.10 11,12,13 Luke 11. 2, 3, 4 comonly called the Lords Praye

Q. 187: *How is the Lords Pra- to be used?*

A. The Lords Prayer is not only direction as a pattern according which we are to make other praye but may also be used as a prayer, that it be done with understandi faith, reverence, and other graces cessary to the right performance
c Mat. 6. 9 with Luke 11, 12 the duty of prayer *c*.

Q. 188: *Of how many parts d the Lords Prayer consist?*

A. The Lords Prayer consists three parts, a Preface, Petitions, a Conclusion.

Q. 189: *What doth the Prefac the Lords Prayer teach us?*

A. The Preface of the Lords Pra (contained in these words, *Our*
d Mat. 6. 9 *ther which art in heaven* d) teach us, when we pray, to draw near God with confidence of his father goodnesse, and our interest ther
e Luk.11. 13 Rom.8.15 in *e*, with reverence and all o
f Isa. 64. 9 child-like dispositions *f*, heaven
g Psal.123.1 Lam. 3.41 affections *g*, and due apprehensio
h Isa.63.15, 16. Neh.1.4 5, 6 of his soveraigne power, majesty a gracious condescension *h*, as also
i Acts 12. 5 pray with and for others *i*,

Q. 19

Q. 190: *What do we pray for in the first Petition?*

A. In the first Petition (which is, *Hallowed be thy Name* k) acknowledging the utter inability and indisposition that is in our selves and all men to honour God aright *l*; we pray that God would by his grace inable and incline us and others to know, to acknowledge and highly to esteem him *m*, his titles *n*, attributes *o*, ordinances, word *p*, works and whatsoever he is pleased to make himself known by *q*, and to glorify him in thought, word *r*, and deed *s*, that he would prevent & remove Atheism *t*, ignorance *u*, idolatry *w*, and profanenesse *x*, and whatsoever is dishonourable to him *y*, & by his overruling providence direct and dispose of all things to his own glory *z*.

k Mat. 6. 9
l 2 Cor. 3. 5 Psal. 51. 15
m Ps. 67. 2, 3
n Psal. 83. 18
o Psal. 86. 10 11, 12, 13. 15
p 2 Thes. 3. 1 Psal. 147. 19 20. Psal. 138 1, 2, 3. 2 Cor. 2. 14, 15
q Psal. 145. throughout. Psal. 8. throughout.
r Psal. 103. 1 Psal. 19. 14
s Phil. 1. 9. 11
t Psal. 67. 1, 2. 3, 4
u Eph. 1. 17, 18
w Psal. 91. 7
x Psal 74. 18 22, 23
y 2 King. 19 15, 16
z 1 Chro. 29 6. 10, 11, 12 Psal. 83. throughout. Psal. 140. 4. 8

Q. 191: *What do we pray for in the second Petition?*

A. In the second Petition (which is, *Thy Kingdom come* a) acknowledging our selves and all mankind to be by nature under the dominion of sin and Sathan *b*; we pray that the Kingdom of sin and Sathan may be destroyed *c*, the Gospel propagated throughout the world *d*, the Jews called

a Mat. 6. 10
b Eph. 2. 2, 3
c Psa. 68. 1. 18 Rev. 12. 10, 11
d 2 Thes. 3. 1

e Rom. 10.1 f John 17. 9 20. Rom. 11 25, 26 Psal. 67, throughout. g Mat. 9. 38 2 Thes. 3. 1 h Mal. 1. 11 Zeph. 3. 9 i 1 Tim. 2. 1, 2

called *e*, the fulneſſe of the Ge... brought in *f*, the Church fur... with all Gospel officers and ord... ces *g*, purged from corruption, ... tenanced and maintained by the ... Magiſtrate *i*, that the ordinanc... Chriſt may be purely diſpenſe... made effectuall to the conver... thoſe that are yet in their ſins, ... confirming, comforting & buil... up of thoſe that are already con...

k Acts 4. 29 30. Eph. 6 18, 19, 20 Rom. 15. 29 30, 32 2 Thes. 1. 11 2 Th. 2. 16, 17 l Eph. 3. 14, to 21 m Rev. 22. 20

ted *k*: that Chriſt would rule in ... hearts here *l*, and haſten the ti... his ſecond coming, and our reig... with him for ever *m*, and tha... would be pleaſed ſo to exerci... kingdom of his power in al the... as may beſt conduce to theſe end...

n Isa. 41. 1, 2 Rev. 4. 8, 9, 10, 11

Q. 192 *What do we pray for in ... third Petition?*

A. In the third Petition, (whic... *Thy will be done on earth as it i... heaven* o) acknowledging that by ... ture we and all men are not only ... terly unable & unwilling to kno... do the will of God *p*, but prone to ... bell againſt his word *q*, to ... murmure againſt his pro... wholly inclined to do the will o... fleſh, and of the devel *s*, we pray, ... God would by his Spirit ...

o Mat. 6. 10

p Rom. 7. 18 Job 21. 14 1 Cor. 3. 14 q Rom. 8. 7 r Exod. 17. 7 Num. 14. 2 s Eph. 1. 2

m our ſelves and others, all blind-
ſs *t*, weakneſs *u*, indiſpoſedneſs *w*,
d perverſneſs of heart *x*, and by his
ace make us able and willing to
now, do, & ſubmit to his will in all
ings *y*, with the like humility *z*,
eerfulneſſe *a*, faithfulneſſe *b*, dili-
ence *c*, zeal *d*, ſincerity *e*, and conſtan-
f, as the Angels do in heaven *g*.

Q. 193: *What do we pray for in the fourth Petition?*

A. In the fourth Petition, (which is, *Give us this day our daily bread* h) acknowledging that in *Adam* and by our own ſin, we have forfeited our right to all the outward bleſſings of this life, and deſerve to be wholly deprived of them by God, and to have them curſed to us in the uſe of them *i*, and that neither they of themſelves are able to ſuſtain us *k*: nor we to merit *l*, or by our own induſtry to procure them *m*, but prone to deſire *n*, get *o*, and uſe them unlawfully *p*, we pray for our ſelves and others, that both they and we, waiting upon the providence of God, from day to day in the uſe of lawfull means, may, of his free gift, and as to his fatherly wiſdom ſhall ſeem beſt, injoy a competent portion of them

t Eph. 1. 17, 18
u Eph. 3. 16
w Math. 26 40, 41
x Jer. 31. 18, 19
y Pſal. 119. 1. 8. 35, 36. Acts 21. 14
z Mich. 6. 8
a Pſal. 100. 2 Job 1. 21 2 Sam. 15. 25
b Iſa. 38. 3
c Pſal. 119. 4, 5
d Rom. 12. 11
e Pſa. 119. 80
f Pſa. 119. 112
g Iſa. 6. 2, 3 Pſal. 103. 20, 21
h Mat. 18. 10
i Gen. 2. 17 Gen. 3. 17 Rom. 8. 20, 21, 22 Jer. 5. 25 Deut. 28. 15 to the end.
k Deut. 8. 3
l Gen. 32. 10
m Deut. 8. 17, 18
n Jer. 6. 13 Mar. 7. 21, 22
o Hoſ. 12. 7
p James 4. 3

q Gen. 55. 12 14, 14 Gen. 28. 10 Eph. 4. 18 2 Thes. 3. 11 12 Phil. 4. 6 r 1 Tim. 4 3, 4, 5 s 1 Tim. 6. 6, 7, 8 t Prov. 30. 8, 9

them *q*, and have the same cont and blessed unto us in our holy comfortable use of them *r*, and tentment in them *s*, and be kept all things that are contrary our temporall support and comfo

Q. 194: *What do we pray for the fifth Petition?*

A. In the fifth Petition (which *Forgive us our debts as we forgive* u Mat. 6. 12 *debters* u,) acknowledging that we all others are guilty both of origi and actuall sin, and thereby beco debters to the justice of God, that neither we, nor any other cre ture can make the least satisfacti w Rom. 3. 9 to 21 Mat. 18. 24, 25 Psal. 130. 3, 4 for that debt *w*; we pray for our sel and others, that God of his free gr would, through the obedience and tisfaction of Christ apprehended a applyed by faith, acquit us both fro x Rom. 3. 24 25, 26 Heb. 9. 22 y Eph. 1. 6, 7 z 2 Pet. 1, 2 a Hos. 14. 2 Jer. 14. 2 b Rom. 15. 13 Psal. 11. 7, 8 9, 10, 12 the guilt and punishment of sin *x*; cept us in his beloved *y*, continue favour and grace to us *z*, pardon o daily failings *a*, and fill us with pe and joy in giving us daily more a more assurance of forgivenes *b*; whi we are the rather imboldened to a and encouraged to expect when c Luke 11. 4 Mat. 16. 14, 15 Mat. 18. 35 have this Testimony in our selv that we from the heart forgive othe their offences *c*.

Q. 19

Q. 195 *What do we pray for in the sixth Petition?*

A. In the sixth Petition (which is, *And lead us not into temptation, but deliver us from evil*) acknowledging that the most wise, righteous & gracious God, for divers holy and just ends may so order things, that we may be assaulted, foiled, and for a time led captive by temptations *e*, that Satan *f*, the world *g*, and the flesh are ready powerfully to draw us aside and ensnare us *h*; and that we, even after the pardon of our sins, by reason of our corruption *i*, weakness, and want of watchfulness *k*, are not only subject to be tempted, and forward to expose our selves unto temptation *l*, but also of our selves unable and unwilling to resist them, to recover out of them and to improve them *m*, and worthy to be left under the power of them *n*; we pray that God would so over-rule the world and all in it *o*, subdue the flesh *p*, and restrain Sathan *q*, order all things *r*, bestow and blesse all means of grace *s*, and quicken us to watchfulnesse in the use of them, that we and all his people may by his providence be kept from being tempted to sin *t*, or if tempted, that by his spirit

d Mat. 6. 13

e 2 Chr. 32. 31
f 1 Chr. 21. 1
g Luk. 21. 34 Mark 4. 19

h Jam. 1. 14

i Gal. 5. 17
k Mat. 26. 41
l Mar. 14. 69 70, 71, 72 Gal. 2. 11 to 15 2 Chr. 18. 9 with 2 Chr. 19. 2
m Rom. 7. 23 24. 1 Chr. 11. 1, 2, 3, 4
n 2 Chr. 16. 7, 8, 9, 10
n Ps. 81. 11, 12
o John 17. 15
p Psal. 51. 10 Psal. 119. 133
q 2 Cor. 12. 7, 8
r 1 Cor. 10. 12, 13
s Heb. 13. 20, 23

t Mat. 26. 42 Psal. 19. 13

rit

rit we may be powerfully supp
and enabled to ſtand in the h
temptation *n*, or, when fallen, r
again and recovered out of it *o*,
have a ſanctified uſe and impr
ment thereof *p*, that our ſanctifi
on and ſalvation may be perfe
Satan trodden under our feet *q*,
we fully freed from ſin, temptati
and all evill for ever *r*.

Q. 196. *What doth the conclu
of the Lords Prayer teach us?*

A. The concluſion of the Lo
Prayer, (which is, *For thine i
Kingdom, the power and the glory
ever, Amen* b,) teacheth us to enfo
our Petitions with arguments *c*, wh
are to be taken not from any wort
neſſe in our ſelves, or in any o
creature, but from God *d*, & with
prayers to joyn praiſes *e*, aſcribin
God alone eternall ſoveraignty,
nipotency, and glorious excellen
in regard whereof, as he is able
willing to help us *g*; ſo we by fai
imboldned to plead with him
he would *h*, and quietly to rely
him that he wil fulfill our requ
and to teſtifie this our deſire
aſſurance, we ſay, *Amen* *k*.

n Eph. 3. 14 15, 16, 17
1 Theſ. 3. 13
Jude v. 24
o Pſal. 51. 12
p 1 Pet. 5. 8, 9, 10
q 1 Cor. 13. 7. 9
r Rom. 16. 20
Zech. 3. 2.
Luke 22. 31
s Joh. 17. 15
t Theſ. 5. 23

a Mat. 6. 13
b Rom. 15. 30

c Dan. 9. 4. 7. 8. 9. 16, 17, 18, 19
d Phil. 4. 6

e 1 Chro. 29. 10, 11, 12, 13
f Eph. 3. 20
Luke 11. 13
g 2 Chro. 20. 6. 11
h 2 Chr. 14. 11
i 1 Chro. 17. 16
Rev. 22. 20, 21
k

The SHORTER CATECHISM,

First agreed upon by the Assembly of Divines at *Westminster*.

And now appointed by the Generall Assembly of the Kirk of *Scotland* to be a part of Uniformity in Religion, between the Kirks of *Christ*, in the three Kingdomes.

QUESTION 1.

WHat is the chief end of man?

A. Mans chief end is to glorifie God *a*, and to enjoy him for ever *b*.

a 1 Cor. 10. 31. Rom. 11. 36.
b Psal. 73. 24. to 28.

Q. 2. *What rule hath God given to direct us how we may glorifie and enjoy him?*

A. The Word of God (which is contained in the Scriptures of the Old and New Testament *c*) is the only rule to direct us how we may glorifie and enjoy him.

c Gal. 1. 8. Eph. 2. 20. 2 Tim. 3. 16.

Q. 3. *What do the Scriptures principally teach?*

A. The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man.

Q. 4. *What is God?*

A. God is a Spirit *d*, infinite *e*, eternall *f*, and unchangeable *g*, in his being *h*, wisdome *i*, power *k*, holiness *l*, justice, goodnesse, and truth *m*.

d John 4. 24.
e Psal. 145. 3.
f Psal. 90. 2. to 13.
g Mal. 3. 6. Jam. 1. 17.
h Exod. 3. 14.
i Rom. 16. 27.
k Rev. 4. 8.
l Rev. 15. 4.
m Exod. 34. 6.

Q. 5. *Are there more Gods then one?*

A. There is but one only, the living and true God *n*.

n Deut. 6. 4. Jer. 10. 10. 1 Cor. 8. 4. 6. 1 Thes. 1. 9.

Q. 6. *How many persons are there in the Godhead?*

A. There are three persons in the Godhead, the Father, the Son, and the Holy Ghost, and these three are one God, the same in substance, equall in power and glory *o*.

o 1 John 5. 7. Matth. 28. 19. 2 Cor. 13. 14. John 10. 30. John 14. 10.

Q. 7. *What are the decrees of God?*

A. The decrees of God are his eternall purpose according to the counsell of his will, whereby for his own glory he hath foreordained whatsoever comes to pass *p*.

p Eph. 1. 11. Rom. 9. 22. 23. Psal. 33. 11.

Q. 8. *How doth God execute his decrees?*

A. God executes his decrees in the works of creation and providence *q*.

q Rev. 4. 11. Dan. 4. 35.

Q. 9. *What is the work of creation?*

A. The work of creation is that wherein God did in the beginning, by the word of his power, make of nothing the world, and all things therein, for himself within the space of six dayes, and all very good *r*.

r Heb. 11. 3. Gen. 1. 1. to 31. Col. 1. 16.

Q. 10. *How did God create Angels?*

A. God created Angels holy *s*, and endued them with great power and might, to be his Servants and Executors of his commandements *t*.

s Col. 1. 16.
t Psal. 103. 20. Heb. 1. 14.

Q. 11. *How did God create man?*

A. After God had made all other creatures, he created man, male and female, formed the body of the man of the dust of the ground, and the woman of the rib of man, and endued them with living, reasonable, and immortall souls, made them after his own image, in knowledge, righteousnesse, and holinesse, having the law of God written in their hearts, and power to fulfill it, and dominion over the creatures, yet subject to fall *u*.

u Gen. 1. 27. Gen. 2. 7. 22. Gen. 3. 6. Eccl. 7. 29. Rom. 2. 14. 15.

Q. 12. *What are the works of providence?*

A. The works of providence are his most holy, wise, and powerfull preserving and governing all his creatures, and all their actions *x*.

x Psal. 104. 24. Psal. 145. 17. Heb. 1. 3.

Q. 13. *What special act of providence did God exercise towards man in the estate wherein he was created?*

A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience, forbidding him to eat of the tree of the knowledge of good and evil, upon the paine of death *y*.

y Gal. 3. 12. Rom. 10. 5. Gen. 2. 17.

Q. 14. *Was man able perfectly to keep the commandements of God?*

A. Man by his fall into a state of sin hath wholly lost all ability of keeping the commandements of God *z*, but doth daily break them in thought, word, and deed *a*.

z Rom. 8. 7. Rom. 5. 6. Gen. 6. 5. Gen. 8. 21. Jam. 3. 2.
a Rom. 3. 9. to 19. Gal. 5. 17.

Q. 15. *What is sin?*

A. Sin is any want of conformity unto, or transgression of the law of God *b*.

b 1 John 3. 4.

Q. 16. *What was the sin whereby our first parents fell from the estate wherein they were*

created

Q. 3: *What do the Scriptu*
cipally teach?

A. The Scriptures princi
teach, what man is to believe c
cerning God, and what duty
requires of man *e*.

e 2 Tim. 1. 13 and 3. 16

Q. 4: *What is God?*

A. God is a Spirit *f*, infinite *g*
nall *h*, and unchangeable *i*, in his
ing *k*, wisdom *l*, power *m*, holines
justice, goodnesse, and truth *o*.

f John 4. 24
g Job 11. 7, 8, 9
h Psal. 90. 2
i James 1. 17
k Exod. 3. 14
l Psal. 147. 5
m Rev. 4. 8
n Rev. 15. 4
o Exod. 34. 6, 7

Q. 5. *Are there more Gods*
one?

A. There is but one only,
living and true God *p*.

p Deut. 6. 4 Jer. 10. 10

Q. 6. *How many persons are*
in the God-head?

A. There are three Persons in
God-head, the Father, the Son,
the holy Ghost; and these three
one God, the same in subst
equall in power and glory *q*.

q 1 John 5. 7 Mat. 28. 19

Q. 7: *What are the decrees of G*

A. The Decrees of God are his e
nall purpose according to the c
sell of his Will, whereby for his
glory, he hath fore-ordained
soever comes to passe *r*.

r Eph. 1. 20 Luke 1. 1, 13 h 2 Chro. 20 6. 11 i 2 Chr. 15. 11 k 1 Chro. 14 16 Rev. 22. 20, 21

Q. 8. *How doth God execute*
assurance, w
uteth his Dec

works of Creation & Providence.

9 *What is the Work of Creation?*

A. The work of Creation is Gods aking all things of nothing, by the ord of his Power, in the ſpace of dayes, and all very good *ſ*. *ſ* Gen. 1. ch. Heb. 11. 3

Q. 10. *How did God create man?*

A. God created man, male and female, after his own image, in knowdge, righteouſneſſe, and holineſſe, ith dominion over the creatures *t*. *t* Gen. 1. 26, 27, 28 Col. 3. 10 Eph. 4. 24

Q. 11. *What are Gods works of rovidence?*

A. Gods works of Providence are, s moſt holy *u*, wiſe *w*, and powerful eſerving *x*, and governing all his eatures and all their actions *y*. *u* Pſal. 145. 17 *w* Pſa. 104. 24 Iſai 28. 29 *x* Heb. 1. 3 *y* Pſa. 103. 19 Mat. 10. 29, 30, 31

.12 *What ſpeciall act of providence d God exerciſe toward man in the ate wherein he was created?*

A. When God had created Man, entred into a Covenant of life th him, upon condition of perfect edience: forbidding him to eat the tree of the knowledge of good d evill, upon pain of death *z*. *z* Gal. 3. 12 Gen. 2. 17

.13 *Did our firſt Parents continue in eſtate wherein they were created?*

A. Our firſt Parents, being left to freedom of their own will, fell om the eſtate wherein they were

a Gen. 3. 6, 7, 8. 21. Eccles. 7. 29 created, by sinning against God

Q. 14. *What is sin?*

A. Sin is any want of conform unto, or transgression of the l

b 1 Joh. 3. 4 of God *b*.

Q. 15. *What was the sin whe our first Parents fell from the e wherein they were created?*

A. The sin whereby our first rents fell from the estate whe they were created, was their ea

c Gen. 3. 6. 12 the forbidden fruit *c*.

Q. 16. *Did all mankinde fa Adams first transgression?*

A. The Covenant being m with *Adam*, not only for himsel for his posterity, all mankinde scending from him by ordinary neration sinned in him, and fell

d Gen. 2. 16, 17. Rom. 5. 12. 1 Cor. 15. 21 him in his first transgression *d*.

Q. 17. *Into what estate did fall bring mankinde?*

A. The fall brought mankinde

e Rom. 5. 12 to an estate of sin and misery *e*.

Q. 18. *Wherein consists the si ness of that estate whereinto ma*

A. The sinfulnesse of that e whereinto man fell, consists in guilt of *Adams* first sin, the w Original righteousnesse, and th ruption of his whole nature, w

com

ommonly called Originall ſin, to-
ether with all actual tranſgreſſions
hich proceed from it *f*.

f Rom. 5. 12 19

Q. 19. *What is the miſery of that eſtate whereinto man fell?*

Rom. 5. 10 to 20
Eph. 2. 1, 2, 3
Jam. 1. 14, 15
Mat. 15. 19

A. All mankind by their fall loſt ommunion with God *g*, are under is wrath and curſe *h*, and ſo, made li- able to al miſeries in this life, to death it ſelf, & to the pains of hel for ever *i*.

g Gen. 3. 8 to, 24
h Eph. 2. 2, 3 Gal. 3. 10
i Lam. 3. 39 Rom. 6. 23 Mat. 25. 41 46

Q. 20. *Did God leave all mankind to eriſh in the eſtate of ſin and miſery?*

A. God, having out of his meer good pleaſure from all eternity ele- ted ſome to everlaſting life *k*, did nter into a Covenant of grace to de- iver them out of the eſtate of ſin and miſery, and to bring them into an eſtate of ſalvation by a Redeemer *l*.

k Eph. 1. 4
l Rom. 3. 20, 21, 22 Gal. 3. 21, 22

Q. 21. *Who is the Redeemer of Gods elect?*

A. The only Redeemer of Gods lect is the Lord Jeſus Chriſt *m*, who eing the eternall Son of God, be- ame man *n*, and ſo was, and conti- nueth to be God and man, in two di- tinct natures, & one perſon, for ever *o*

m 1 Tim. 2. 5, 6
n John 1. 14 Gal. 4. 4
o Rom. 9. 5 Luke 1. 35 Col. 2. 9 Heb. 7. 24, 25

Q. 22. *How did Chriſt being the Son of God become man?*

A. Chriſt the Son of God became man by taking to himſelf a true bo-

p Heb. 2. 14 16 and 10. 5
q Mat. 26. 38
r Luk. 1. 27 31. 35. 42 Gal. 4. 4
s Heb. 4. 15 and 7. 26

dy *p*, and a reasonable soul *q*, conceived by the power of the Ho Ghost in the womb of the virgin ry, & born of her *r*, yet without si *s*.

Q. 23. *What Offices doth Ch execute as our Redeemer?*

A. Christ as our Redeemer exe teth the Offices of a Prophet, Priest, and of a King, both in his state of humiliation, & exaltation

t Acts 3. 21, 22
u Heb. 12. 25 with 2 Cor. 13. 3 Heb. 5. 5, 6, 7 and 7. 25 Psal. 2. 6 Isa. 9. 6, 7 Mat. 21. 5 Psal. 2. 8, 9, 10, 11
w John 1. 18 1 Pet. 1. 10, 11, 12 John 15. 15 and 20. 31
x Heb. 9. 14, 28
y Heb. 7. 24, 25

Q. 24. *How doth Christ exec the Office of a Prophet?*

A. Christ executeth the Offic a Prophet in revealing to us by Word and Spirit, the Will of for our salvation *u*.

Q. 25. *How doth Christ exe the Office of a Priest?*

A. Christ executeth the Office Priest, in his once offering up of himself a sacrifice to satisfie divine justice *w*, and reconcile us to God and in making continuall intercession for us *y*.

Q. 26 *How doth Christ exe the Office of a King?*

A. Christ executeth the Offic a King, in subduing us to himself *z*, in ruling *a*, and defending us *b*, in restraining and conquering his and our enemies *c*.

z Acts 15. 14, 15, 16
a Isa. 33. 22
b Isa. 32. 1, 2
c 1 Cor. 15. 25 Psal. 110. throughout.

Q. 27. W

Q. 27. *Wherein did Christs Humiliation consist?*

A. Christs Humiliation consisted in his being born, and that in a low condition *d*, made under the Law *e*, undergoing the miseries of this life *f*, the wrath of God *g*, and the cursed death of the crosse *h*, in being buried *i*, and continuing under the power of death for a time *k*.

d Luke 2. 7
e Gal. 4. 4
f Heb. 12. 2, 3 Isa. 53. 2, 3
g Luk. 22. 44 Mat. 27. 46
h Phil. 2. 8
i 1 Cor. 15. 3
k Acts 2. 24, 25, 26, 27. 31

Q. 28. *Wherein consisteth Christs Exaltation?*

A. Christs Exaltation consisteth in his rising again from the dead on the third day *l*, in ascending up into Heaven *m*, in sitting at the right hand of God the Father *n*, and in comming to judge the world at the last day *o*.

l 1 Cor. 15. 4
m Mark 16. 19
n Eph. 1. 20
o Acts 1. 11 and 17. 31

Q. 29. *How are we made partakers of the Redemption purchased by Christ?*

A. We are made partakers of the Redemption purchased by Christ, by the effectuall Application of it to us *p*, by his holy Spirit *q*.

p John 1. 11, 12
q Tit. 3. 5, 6

Q. 30 *How doth the Spirit apply to us the Redemption purchased by Christ?*

A. The Spirit applyeth to us the Redemption purchased by Christ, by working Faith in us *r*, and thereby uniting us to Christ in our Effectual Calling *s*.

r Eph. 1. 13, 14 Joh. 6. 37. 39 Eph. 2. 8
s Eph. 3. 17 1 Cor. 1. 9

Q. 31. *What is effectuall Calling?*

A. Effectuall Calling is the work of Gods Spirit *t*, whereby, convincing us of our sin and misery *u*, inlightning our minds in the knowledge of Christ *w*, and renewing our wills *x*, he doth perswade and inable us to imbrace Jesus Christ freely offered to us in the Gospel *y*.

t 2 Tim. 1. 9
2 Thes. 2. 13 14
u Acts 2. 37
w Act. 26. 18
x Ezek. 36 26, 27
y Joh. 6. 44, 45 Phil. 2. 13

Q. 32. *What benefits do they that are effectually Called partake of in this life?*

A. They that are effectually Called, in this life partake of Justification *a*, Adoption *a*, Sanctification, & the several benefits which in this life do either accompany or flow from them *b*.

a Rom. 8. 30
a Eph. 1. 5
b 1 Cor. 1. 26 30

Q. 33. *What is Justification?*

A. Justification is an act of Gods free grace, wherein he pardoneth our sins *c*, and accepteth us as righteous in his sight *d*, onely for the righteousnesse of Christ imputed to us *e*, and received by Faith alone *f*.

c Rom. 3. 24 25. and 4. 6 7, 8
d 2 Cor. 5. 19 21
e Rom. 5. 17, 18, 19
f Gal. 2. 16 Phil. 3. 9

Q. 34. *What is Adoption?*

A. Adoption is an act of Gods free grace *g*, whereby we are received into the number, and have a right to all the priviledges of the Sons of God *h*.

g 1 John 3. 1
h John 1. 12 Rom. 8. 17

Q. 35. *What is Sanctification?*

A. Sanctification is the work of

ods free grace *i*, whereby we are re- *i* 2 Thes. 2. 13
wed in the whole man after the
mage of God *k*: and are inabled *k* Eph. 4.
ore and more to die unto sin and 23, 24
ve unto righteousnesse *l*. *l* Rom. 6. 4. 6

Q. 36 *What are the benefits which in this life do accompany or flow from Justification, Adoption, & Sanctificatiō?*

A. The benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification, are, assurance of Gods love, peace of conscience *m*, joy in the Holy Ghost *n*, increase of grace *o*, and perseverance therein to the end *p*, *m* Rom. 5. 1 2. 5. *n* Rom. 14. 17 *o* Prov. 4. 18 *p* 1 Joh. 5. 13. 1 Pet. 1. 5

Q. 37: *What benefits do Beleevers receive from Christ at death?*

A. The souls of Beleevers are at their death made perfect in holinesse *q*, and do immediatly passe into glory *r*, and their bodies being still united to Christ *s*: do rest in their graves *t*, till the Resurrection *u*, *q* Heb. 12 23 *r* 2 Cor. 5. 1 6. 8 Phil. 1. 23 Luke 23. 43 *s* 1 Thes. 4. 14 *t* Isai 57. 2 *u* Job 19. 26 27

Q. 38: *What benefits do Beleevers receive from Christ at the Resurrection?*

A. At the resurrection, Beleevers being raised up in glory *w*, shall bee openly acknowledged and acquitted in the day of Judgement *x*, and made perfectly blessed in full enjoying of God *y*, to all eternity *z*. *w* 1 Cor. 15 43 *x* Mat. 25. 23 Mat. 10. 32 *y* 1 John 3. 2 1 Cor. 13. 12 *z* 1 Thes. 4. 17, 18

Q. 39 *What is the duty which* [God] *requireth of man?*

A. The duty which God re[quires] reth of man is Obedience to his [revealed] vealed will *a*.

a Mic. 6. 8
1 Sam. 15. 22

Q. 40 *What did God at first rev[eal] to man for the rule of his Obedien[ce]*

A. The rule which God at fi[rst] revealed to man for his Obedien[ce] was the Morall Law *b*.

b Rom. 2. 14 15. & 10. 5

Q. 41. *Where is the Morall L[aw] summarily comprehend?*

A. The Morall Law is summ[arily] comprehended in the Ten Co[m]mandements *c*.

c Deut. 10. 4

Q. 42. *What is the summe of t[he] Ten Commandements?*

A. The summe of the Ten Com[mandements] mandements is, to love the Lord ou[r] God, with all our heart, with a[ll] our soul, with all our strength, an[d] with all our minde: and our Neigh[bour] bour as our selves *d*.

d Mat. 22. 37 38, 39, 40

Q. 43 *What is the Preface to th[e] Ten Commandements?*

A. The Preface to the Ten Com[mandments] mandments is in these words, [*I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage* e.]

e Exod. 20. 2

Q. 44 *What doth the Preface to th[e] Ten Commandements teach us?*

A. The Preface to the Ten Commandments teacheth us, that becauſe God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his Commandements *f*.

f Luke 1.74, 75. 1 Pet. 1. 15, 16, 17, 18, 19

Q. 45. *VVhich is the firſt Commandement:*

A. The firſt Commandment is [*Thou ſhalt have no other Gods before me*:] *g*

g Exod. 20. 3

Q. 46. *VVhat is required in the firſt Commandement?*

A. The firſt Commandement requireth us to know and acknowledge God to be the onely true God, and our God *h*: and to worſhip and glorifie him accordingly *i*.

h 1 Chr. 28. 9. Deut. 26. 17. *i* Mat. 4. 10. Pſal. 29. 2.

Q. 47. *VVhat is forbidden in the firſt Commandement?*

A. The firſt Commandement forbiddeth the denying *k*, or not worſhipping & glorifying the true God, as God *l*, and our God *m*: and the giving that worſhip and glory to any other, which is due to him alone *n*.

k Pſal. 14. 1. *l* Rom. 1. 21. *m* Pſal. 81, 10, 11. *n* Rom. 1. 25, 26.

Q. 48. *What are we ſpecially taught by theſe words* [Before me] *in the firſt Commandement?*

A. Theſe words [*Before me*] in the firſt Commandement, teach us, that God who ſeeth all things, taketh notice of, and is much diſpleaſed with

o Ezek. 8. 5 to the end. the ſin of having any other God.

Q. 49: *VVhich is the ſecond Commandement?*

A. The ſecond Commandment is, *Thou ſhalt not make unto thee any graven image, or any likeneſſe of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth, thou ſhalt not bow down thy ſelf to them nor ſerve them: for I the Lord thy God am a jealous God; viſiting the iniquity of the Fathers upon the children, unto the third and fourth generation, of them that hate me; and ſhewing mercy unto thouſands, of them that love me* p. *and keep my Commandements*

p Exod. 20 5, 6

Q. 50. *VVhat is required in the ſecond Commandement?*

A. The ſecond Commandement requireth the receiving, obſerving and keeping pure and intire all ſuch religious Worſhip and Ordinances as God hath appointed in his Word q.

q Deut. 32. 46 Mat. 28. 20 Acts 2. 42

Q. 51: *VVhat is forbidden in the ſecond Commandement?*

A. The ſecond Commandement forbiddeth the worſhipping of God by Images r, or any other way not appointed in his Word ſ.

r Deut. 4. 15 16, 17, 18, 19 Exo. 32. 5. 8

ſ Deut. 18. 31 32

Q. 52: *What are the reaſons annexed to the ſecond Cõmandment?* A. The

A. The Reasons annexed to the second Commandement, are, Gods soveraignty over us *t*, his propriety in us *u*, and the zeal he hath to his own Worship *w*.

t Psal. 95. 2 3. 6
u Psal. 45. 11
w Exod. 34 13, 14

Q. 53: *Which is the third Commandement?*

A. The third Commandement is, *Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltlesse, that taketh his Name in vain* x.

x Exo. 20. 7

Q. 54 *What is required in the third Commandement?*

A. The third Commandement requireth the holy and reverent use of Gods Names *y*, Titles *z*, Attributes *a*, Ordinances *b*, Words *c*, and Works *d*.

y Matth. 6. 9
Deut. 28. 58
z Psal. 68. 4
a Rev. 15. 3, 4
b Mal. 1. 11 14
c Ps. 138. 1, 2
d Job 36. 24

Q. 55: *What is forbidden in the third Commandement?*

A. The third Commandement forbiddeth all profaning or abusing of any thing whereby God makes himself known *e*.

e Mal. 1. 6, 7 11. and 2. 2. and 3. 14

Q. 56 *What is the reason annexed to the third Commandement?*

A. The reason annexed to the third Commandment is, that however the breakers of this Commandment may escape punishment from men, yet the Lord our God will not suffer them

to

f 1 Sam. 2. 12 17. 22. 29 1 Sam. 3. 13 Deut. 28. 58, 59

to escape his ri hteous judgement

Q. 57. *Which is the fourth Commandement?*

A. The fourth Commandment is *Remember the Sabbath day to keep holy: Six dayes shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattel, nor the stranger that is within thy gates, For in six dayes the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it* g.

g Exod. 20. 8, 9, 10, 11

Q. 58. *What is required in the fourth Commandement?*

A. The fourth Commandment requireth the keeping holy to God such set times as he hath appointed in his word, expresly one whole day in seven, to be a holy Sabbath to himself h.

h Deut. 5. 12, 13, 14

Q. 59. *Which day of the seven hath God appointed to be the weekly Sabbath?*

A. From the beginning of the world to the Resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath: and the first day of the week ever since,

to continue to the end of the world, which is the Christian Sabbath *i*.

i Gen. 2. 2, 3 1 Cor. 16. 1, 2 Acts 20. 7

Q. 60. *How is the Sabbath to be sanctified?*

A. The Sabbath is to be sanctified by a holy resting all that day *k*, even from such worldly imployments and recreations as are lawfull on other dayes *l*, and spending the whole time in the publike and private exercises of Gods worship *m*, except so much as is to be taken up in the works of necessity and mercy *n*.

k Exod. 20. 8. 10

l Exo. 16. 25 26, 27, 28 Neh. 13. 15, 16, 17, 18, 19 21, 22

m Luke 4. 16 Acts 20. 7 Psal. 92 title Isa. 66. 23

n Mat. 12. 1 to 13

Q. 61. *What is forbidden in the fourth Commandement?*

A. The fourth Commandment forbiddeth the omission or careless performance of the duties required *o*, and prophaning the day by idlenesse *p*, or doing that which is in it self sinfull *q*, or by unnecessary thoughts, words, or works, about worldly imployments or recreations *r*.

o Eze. 22. 16 Amos 8. 5 Mal. 1. 13

p Acts 20. 7 9.

q Eze. 23. 38

r Jer. 17. 24 25, 26 Isa. 58. 13

Q. 62. *What are the reasons annexed to the fourth Commandement?*

A. The reasons annexed to the fourth Commandement are, Gods allowing us six dayes of the week for our own imployments *s*, his challenging a speciall propriety in the seventh, his own example, and his blessing

s Exod. 20. 9

t Exod. 20. 11 blessing the Sabbath day *t*.

Q. 63: *Which is the fifth Commandement?*

A. The fifth Commandement is, *Honour thy father & thy mother, that thy dayes may be long upon the land which the Lord thy God giveth thee* u.

u Exod. 20 12

Q. 64: *What is required in the fifth Commandement?*

A: The fifth Commandement requireth the preserving the honour, and performing the duties, belonging to every one in their severall places and relations, as Superiours w, Inferiours x, or Equals y.

w Eph. 5. 21
x 1 Pet. 2. 17
y Rom. 12. 10

Q. 65: *What is forbidden in the fifth Commandement?*

A. The fifth Commandement forbiddeth the neglecting of, or doing any thing against the honour and duty which belongeth to every one in their severall places and relations z.

z Matth. 15 4, 5, 6 Ezek. 34. 2 Rom. 13. 8

Q. 66: *What is the Reason annexed to the fifth Commandement?*

A. The Reason annexed to the fifth Commandement is a promise of long life and prosperity (as far as it shall serve for Gods glory, and their own good) to all such as keep this Commandement a.

a Deut. 5. 16 Eph. 6. 2, 3

Q. 67: *Which is the sixth Commandement?*

A. The

A. The ſixth Commandement is, [*Thou ſhalt not kill* b.] b Exo.20.13

Q. 68: *What is required in the ſixth Commandement?*

A. The ſixth Commandement requireth all lawfull endeavours to preſerve our own life *c*, and the life of others *d*. c Eph.5. 28 29 d 2Kin. 18.4

Q. 69: *What is forbidden in the ſixth Commandement?*

A. The ſixth Commandment forbiddeth the taking away of our own life, or the life of our neighbour unjuſtly: and whatſoever tendeth thereunto *e*. e Acts 16.28 Gen. 9. 6

Q. 70 *Which is the ſeventh Commandement?*

A. The ſeventh Commandment is, [*Thou ſhalt not commit adultery* f.] f Exo.20.14

Q. 71: *What is required in the ſeventh Commandement?*

A. The ſeventh Commandement requireth the preſervation of our own and our neighbours chaſtity, in heart, ſpeech, and behaviour *g*. g 1Cor. 7. 2 3. 5. 34. 36 Col. 4. 6 1 Pet. 3. 2

Q. 72: *What is forbidden in the ſeventh Commandement?*

A. The ſeventh Commandment forbiddeth all unchaſt thoughts, words, and actions *h*. h Mat.15.19 and 5. 28 Eph. 5. 3, 4

Q. 73: *Which is the eighth Commandment?* A, The

A. The eighth Commandement
i Exo.20.15 is, [*Thou shalt not steal* i.]

Q. 74 *What is required in the eighth Commandement?*

A. The eighth Commandement requireth the lawfull procuring, and furthering the wealth and outward
k Gen.30.30 1 Tim. 5. 8 Zech. 8.15 estate of our selves, and others *k*.

Lev. 25. 35 Deut. 22. 1, 2, 3. 4, 5 Exo.23. 4 5 Gen. 47. 14 20 l Prov. 11.17 & 23.10, 21 & 28. 19 Eph. 4. 28

Q. 75. *What is forbidden in the eighth Commandement?*

A. The eigth Commandment forbiddeth whatsoever doth, or may unjustly hinder our own, or our neighbours wealth, or outward estate *l*.

Q. 76 *Which is the ninth Commandement?*

A. The ninth Commandment is, [*Thou shalt not bear false witnesse against thy neighbour* m.]

m Exod.20. 16

Q. 77. *What is required in the ninth Commandement?*

A. The ninth Commandement requireth the maintaing and promoting of truth between man and
n Zech. 8. 16 o 3 Joh.v.12 p Prov.14.5 25 man *n*, and of our own and our neighbours good name *o*, especially in witnesse bearing *p*.

Q. 78. *What is forbidden in the ninth Commandement?*

A. The ninth Commandement forbiddeth whatsoever is prejudiciall

to truth, or injurious to our own, or our neighbours good name *q*.

q 1 Sam. 17 28 Lev. 19. 16 Pſal. 15. 3

Q. 79. *Which is the tenth Commandement?*

A. The tenth Commandement is, *Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his man ſervant, nor his maid-ſervant, nor his ox, nor his aſſe, nor any thing that is thy neighbours* r.

r Exod. 20. 17

Q. 80. *What is required in the tenth Commandement?*

A. The tenth Commandement requireth full contentment with our own condition *ſ*, with a right and charitable frame of ſpirit toward our neighbour, and all that is his *t*.

ſ Heb. 13. 5 1 Tim. 6. 6 t Job. 31. 29 Rom. 12. 15 1 Tim. 1. 5 1 Cor. 13. 4, 5, 6, 7

Q. 81. *What is forbidden in the tenth Commandement?*

A. The tenth Commandement forbiddeth all diſcontentment with our own eſtate *u*; envying or grieving at the good of our neighbour *w*, and all inordinate motions and affections, to any thing that is his *x*.

u 1 Kin. 21. 4 Eſther 5. 13 1 Cor. 10. 10 w Gal. 5. 26 Jam. 3. 14, 16 x Rom. 7. 7, 8, and 13. 9 Deut. 5. 21

Q. 82. *Is any man able perfectly to keep the Commandements of God?*

A. No meer man ſince the fall, is able in this life, perfectly to keep the Commandments of God *y*, but doth daily break them in thought, word, and deed *z*.

y Eccl. 7. 20 1 John 1. 8, 10 Gal. 5. 17 z Gen. 6. 5. and 8. 21 Rom. 3. 9. to 21. Jam. 3. 2. to 13

Q. 83. *Are*

Q. 83: *Are all transgressions of the Law equally hainous?*

A. Some sins in themselves, and by reason of severall aggravations are more hainous in the sight of God then others *a*.

a Ezek. 8. 6 13. &; 1 John 5. 16 Psal. 78. 17 32. 56

Q. 84: *What doth every sin deserve?*

A. Every sin deserveth God's wrath, and curse, both in this life and that which is to come *b*.

b Eph. 5. 6 Gal. 3. 10 Lam. 3. 39 Mat. 25. 41.

Q. 85: *What doth God require of us, that we may escape his wrath and curse, due to us for sin?*

A. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, Repentance unto life *c*, with the diligent use of all the outward means, whereby Christ communicateth to us the benefits of Redemption *d*.

c Acts 20. 21

d Prov. 2. 1 to 6. & 8. 33 to the end. Isa. 55. 3.

Q. 86: *What is faith in Jesus Christ?*

A. Faith in Jesus Christ is a saving grace *e*, whereby we receive, and rest upon him alone for Salvation as he is offered to us in the Gospel *f*.

e Heb. 10. 39

f John 1. 12 Isa. 26. 3, 4 Phil. 3. 9 Gal. 2. 16.

Q. 87: *What is repentance unto life?*

A. Repentance unto life is a saving grace *g*, whereby a sinner out of a true sense of his sin *h*, and apprehension of the mercy of God

g Acts 11. 18

h Acts 2. 37.

hriſt *i*, doth with grief and hatred his ſin, turn from it unto God *k*: h full purpoſe of, and endeavour er new obedience *l*.

i Joel. 2. 12 Jer. 3. 22
k Jer. 31. 18, 19 Ezek. 36. 31
l 1 Cor. 7. 11 Iſai. 1. 16, 17

Q. 88. *What are the outward eans, whereby Chriſt communicat- b to us the benefits of Redemption?*

A. The outward and ordinary eans whereby Chriſt communica- eth to us the benefits of Redemp- ion, are, his ordinances, eſpecially he Word, Sacraments, and prayer; ll which are made effectuall to the lect, for ſalvation *m*.

m Mat. 28 19, 20 Acts 2. 42 46, 47

Q. 86. *How is the word made effe- tuall to ſalvation?*

A. The Spirit of God maketh the eading, but eſpecially the Preach- ng of the word, an effectuall means of convincing and converting ſin- ners, and of building them up in ho- lineſſe, and comfort through faith unto ſalvation *n*.

n Neh. 8. 8 1 Cor. 14. 24 25. Acts 26 18. Pſal. 19. 8 Acts 20. 32 Rom. 15. 4 2 Tim. 3. 15, 16, 17. Rom. 10. 13, 14, 15, 16, 17. & 1. 16

Q. 90. *How is the word to be read and heard that it may become effe- tuall to ſalvation?*

A. That the word may become effe- ctuall to ſalvation, we muſt attend thereunto with diligence *o*, prepara- tion *p*, and prayer *q*, receive it with faith and love *r*, lay it up in our hearts

o Prov. 8. 34
p 1 Pet. 2. 1, 2
q Pſal. 119. 18
r Heb. 4. 2 2 Theſ. 2. 10

hearts *s*, and practise it in our live

s Psal. 119.11
t Luke 8.15
James 1. 22

Q. 91. *How do the Sacraments become effectuall means of salvation?*

A. The Sacraments become effectuall means of salvation, not from any vertue in them, or in him that doth administer them, but only by the blessing of Christ *u*, and the working of his Spirit, in them that by faith receive them *w*.

u 1 Pet. 3.21
Mat. 3. 11
1 Cor. 3.6.7
w 1 Cor. 12. 13

Q. 92. *What is a Sacrament?*

A. A Sacrament is an holy Ordinance instituted by Christ, wherein by sensible signs, Christ and the benefits of the New Covenant are represented, sealed, and applyed to beleevers *x*.

x Gen. 17. 7 10
Exod. 12. ch.
1 Cor. 11. 23 26

Q. 93. *Which are the Sacraments of the New Testament?*

A. The Sacraments of the New Testament are, Baptism *y*, and the Lords Supper *z*.

y Matth. 28. 19
z Mat. 26. 26 27, 28

Q. 94. *What is Baptism?*

A. Baptism is a Sacrament, wherein the Washing with Water, in the Name of the Father, and of the Son, and of the Holy Ghost *a*, doth signifie and seale our ingrafting into Christ, and partaking of the benefits of the Covenant of Grace, and our engagement to be the Lords *b*.

a Matth. 28. 19
b Rom. 6. 4
Gal. 3. 27

Q. 95. T

Q. 95. *To whom is Baptisme to be administred?*

A. Baptisme is not to be administred to any that are out of the Visible Church, till they professe their faith in Christ, and obedience to him *c*, but the infants of such as are members of the visible Church are to be baptized *d*.

c Acts 8. 36, 37, and 2. 38. *d* Acts 2. 38, 39 Gen. 17. 10 with Col. 2 11, 12 1 Cor. 7. 14

Q. 96 *What is the Lords Supper?*

A. The Lords Supper is a Sacrament wherein by giving and receiving Bread and Wine according to Christs appointment, his death is shewed forth: and the worthy receivers are not after a corporall and carnall manner, but by faith made partakers of his Body and Blood, with all his benefits to their spirituall nourishment, and growth in grace *e*.

e 1 Cor. 11. 23, 24, 25, 26 and 10. 16

Q. 97. *What is required to the worthy receiving of the Lords Supper?*

A. It is required of them that would worthily partake of the Lords Supper, that they examine themselves, of their Knowledge to discern the Lords Body *f*, of their faith to feed upon him *g*, of their Repentance *h*, love *i*, and new obedience, and least comming unworthily, the [illegible] and drink

f 1 Cor. 11. 28, 29 *g* 2 Cor. 13. 5 *h* 1 Cor. 11. 31 *i* 1 Cor. 10. 16, 17 *k* 1 Cor. 5. 7, 8

l 1 Cor. 11. 28, 29 drink judgement to themselves.

Q. 98: *What is prayer?*

A. Prayer is an offering up of desires to God *m*, for things agreeable to his will *n*, in the Name of Christ *o*, with confession of sins *p*, and thankfull acknowledgment of his mercies *q*.

m Psal. 62. 8
n 1 Joh. 5. 14
o Joh. 16. 23
p Psa. 32. 5, 6 Dan. 9. 4
q Phil. 4. 6

Q. 99: *What rule hath God given for our direction in prayer?*

A. The whole word of God is of use to direct us in prayer *r*: but the speciall rule of direction, is that form of prayer, which Christ taught his Disciples, commonly called, The Lords Prayer *s*.

r 1 Joh. 5. 14
s Mat. 6. 9, 10, 11, 12, 13 with Luke 11. 2, 3, 4.

Q. 100: *What doth the Preface of the Lords Prayer teach us?*

A. The Preface of the Lords Prayer, which is, [*Our Father which art in heaven* t,] teacheth us to draw near to God, with all holy reverence and confidence, as children to a father, able and ready to help us; and that we should pray with and for others *w*.

t Mat. 6. 9
u Rom. 8. 15 Luke. 11. 13
w Acts 12. 5 1 Tim. 2. 1, 2

Q. 101: *What do we pray for in the first Petition?*

A. In the first Petition, which is, [*Hallowed be thy Name* x,] we pray that God would enable us and others

glorifie him in all that whereby
e maketh himself known *y*, and
at he would dispose all things to
s own glory *z*.

y Psa. 67. 2, 3

z Psal. 83 throughout.

Q. 102. *What do we pray for in the second Petition?*

A. In the second Petition, which
s, [*Thy Kingdom come* a,] we pray
hat Satans Kingdome may be de-
troyed *b*, and that the Kingdom of
Grace may be advanced *c*, our selves
nd others brought into it, and kept
n it *d*, and that the Kingdom of
Glory may be hastened *e*.

a Mat. 6. 10

b Psal. 68. 1, 18

c Rev. 12 10

d 2 Thes. 3. 1 Rom. 10. 1 Joh. 17. 9, 10

e Rev. 22. 20

Q. 103: *What do we pray for in the third Petition?*

A. In the third Petition, which is, [*Thy will be done on earth, as it is in heaven* f,] we pray that God by his grace would make us able and willing to know, obey, and submit to his will in all things *g*, as the Angels do in heaven *h*.

f Mat. 6. 10

g Psal. 67. throughout. Psal. 119. 36 Mat. 26. 39 2 Sam. 15. 26 Job 1. 21

h Psal. 103. 20, 21

Q. 104: *What do we pray for in the fourth Petition?*

A. In the fourth Petition, which is, [*Give us this day our daily bread* i,] we pray, that of Gods free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them *k*.

i Mark 6. 11

k Prov. 30 8, 9 Gen. 28. 20 1 Tim. 4. 4, 5

Q. 105:

Q. 105. *What do we pray for in the fifth Petition?*

A. In the fifth Petition, which is [*And forgive us our debts as we forgive our debters* l,] we pray, that God for Christs sake would freely pardon all our sins *m*: which we are the rather encouraged to ask, because by his grace we are inabled from the heart to forgive others *n*.

l Mat. 6. 12

m Psal. 51. 1 2. 7. 9. Dan. 9. 17, 18, 19.

n Luke 11. 4 Mat. 18. 35

Q. 106. *What do we pray for in the sixth Petition?*

A. In the sixth Petition, which is [*And lead us not into temptation but deliver us from evil* o;] we pray, that God would either keep us from being tempted to sin *p*, or support and deliver us when we are tempted *q*.

o Mat. 6. 13

p Mat. 26. 41

q 2 Cor. 12 1. 8

Q. 107. *What doth the conclusion of the Lords Prayer teach us?*

A. The Conclusion of the Lords Prayer, which is, [*For thine is the Kingdom, and the power, & the glory for ever, Amen* t,] teacheth us to take our incouragement in prayer from God onely *s*, and in our prayers to praise him, ascribing Kingdome, power, and glory to him *t*: and in testimony of our desire and assurance to be heard, we say, *Amen*.

t Mat. 6. 13

s Dan. 9. 4 7, 8, 9. 16, 17, 18, 19

t 1 Chr. 29. 10 11, 12, 13

u 1 Cor. 14. 16. 2a, 2b, 22 Rev. 22. 20, 21.

THE TEN COMMANDEMENTS.

Exod. 20.

GOD ſpake all theſe words, ſaying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the houſe of bondage.

I Thou ſhalt have no other Gods before me.

II. Thou ſhalt not make unto thee any graven image, or any likeneſſe of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth, thou ſhalt not bow down thy ſelf to them nor ſerve them: for I the Lord thy God am a jealous God; viſiting the iniquity of the Fathers upon the children, unto the third and fourth generation, of them that hate me; and ſhewing mercy unto thouſands, of them that love me, and keep my Commandements.

III. Thou ſhalt not take the Name of the Lord thy God in vain for the Lord will not hold him guiltleſſe, that taketh his Name in vain.

IV. Remember the Sabbath day to keep it holy: Six dayes ſhalt thou labour and do all thy work; but the ſeventh day is the Sabbath of the Lord thy God: in it thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man-

man-ſervant, nor thy maid-ſervant, nor
cattel, nor the ſtranger that is within
gates, For in ſix dayes the Lord made hea
and earth, the ſea and all that in them is,
reſted the ſeventh day, wherefore the L
bleſſed the Sabbath day, and hallowed it.

V. Honnur thy father and thy mother, t
thy dayes may be long upon the land wh
the Lord thy God giveth thee.

VI. Thou ſhalt not kill.

VII. Thou ſhalt not commit adultery.

VIII. Thou ſhalt not ſteal.

IX. Thou ſhalt not bear falſe wit
againſt thy neighbour.

X. Thou ſhalt not covet thy neigh
houſe, thou ſhalt not covet thy neighb
wife, nor his man-ſervant, nor his maid-
vant, nor his ox, nor his aſſe, nor any th
that is thy neighbours.

The Lords Praye

Matth. 6.

Our Father which art in heaven, Hall
ed be thy Name. Thy Kingdome co
Thy will be done on earth, as it is in hea
Give us this day our daily bread. And forg
us our debts as we forgive our debters. A
lead us not into temptation, but deliver
from evil: For thine is the Kingdom, and
power, and the glory, for ever, Amen.

THE CREED.

Beleeve in God the Father Almighty, maker of heaven and earth: And in Jesus Christ his onely Son our Lord, which was conceived by the holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, *was crucified, dead & buried: He descended into Hell* : the third day he rose again from the dead, he ascended into heaven, and sitteth on the right hand of God the Father Almighty, from thence he shall come to judge the quick and the dead. I beleeve in the Holy Ghost, the holy Catholick Church, the Communion of Saints, the forgiveneſſe of sins, the resurrection of the body, and the life everlasting.* Amen.

*i.e. Continued in the State of the dead, and under the power of Death till the third day.

SO much of every Queſtion-b
in the Larger and Shorter Ca
chiſm, is repeated in the Anſwer,
maketh every Anſwer an entire P
poſition, or ſentence in it ſelf: to
end the Learner may further impro
it upon all occaſions, for his incre
in knowledge and piety, even out
the courſe of catechiſing, as w
as in it.

And albeit the ſubſtance of the
ſtrine compriſed, in that abrid
ment, commonly called *the Apoſt*
Creed, be fully ſet forth in each of
Catechiſms, ſo as there is no nec
ſity of inſerting the Creed it ſelf,
it is here annexed, not as though
were compoſed by the Apoſtles,
ought to be eſteemed Canoni
Scripture, as the ten Commande
ments, and the Lords Prayer (mu
leſſe a Prayer, as ignorant people ha
been apt to make both it and t
Decalogue) but becauſe it is a br
ſumme of the Chriſtian faith, agr
able to the Word of God, and an
ently received in the Churches
Chriſt.

T H

THE SUMME OF SAVING KNOWLEDGE,

With the Practicall uſe thereof,

JOHN 6. 37.

All that the Father giveth me, ſhall come to me: and him that cometh to me, I will in no wiſe caſt out.

EDINBURGH,
Printed by GEDEON LITHGOVV,
Anno Dom. 1659.

A brief Summe of

Christian Doctrine,

Contained in

Holy SCRIPTURE, and holden forth in the CONFESSION of FAITH and CATECHISMS.

Agreed upon by the ASSEMBLY of DIVINES at *Westminster*, and received by the Generall Assembly of the Kirk of SCOTLAND.

The summe of Saving Knowledge may be taken up in these four heads. 1. The woefull condition wherein all men are by nature through breaking of the Covenant of Works. 2. The Remedy provided for the Elect in Jesus Christ, by the Covenant of Grace. 3. The means appointed to make them partakers of this Covenant. 4. The blessings which are effectually conveyed unto the Elect by these means. Which four heads are set down each of them in some few Propositions.

HEAD I. Our wofull condition by nature, through breaking the Covenant of Works. *Hos.*13 9. *O Israel thou hast destroyed thy self.*

THe Almighty and Eternall God, the Father, the Son, and the Holy Ghost, three distinct persons, in one and the same undivided God-head, equally infinite in all perfections; did before time most wisely decree for his own Glory, whatsoever commeth to passe in time, and doth most holily, and infallibly execute all his Decrees, without being partaker of the sin of any creature.

II. This God in six dayes made all thi
of nothing, very good in their own kind,
speciall he made all the Angels holy; and
made our first Parents *Adam*, and *Eva*,
root of mankinde, both upright and able
keep the Law written in their heart: Whi
law they were naturally bound to obey und
pain of death, but God was not bound to re
ward their service, till he entered in a Cove
nant or Contract with them, and their poste
rity in them, to give them eternall life upo
condition of perfect personall obedienc
withall threatning death incase they shou
fail. This is the Covenant of Works.

III. Both Angels, and Men were subje
to the change of their own free-will, as expe
rience proved (God having reserved to him
self the incommunicable property of bein
naturally unchangeable.) For many Ange
of their own accord fell by sin from their firs
estate and became Divels, our first Parent
being intised by Satan one of these Divels,
speaking in a serpent, did break the Covenant
of Works in eating the forbidden fruit where
by they & their posterity being in their loines,
as branches in the root, and comprehen
ded in the same Covenant with them, be
came not only lyable to eternall death, but
also lost all ability to please God; yea, did
become by nature enemies to God and to all
Spirituall good, and inclined only to evill
continually. This is our originall sin, the bit
ter

r root of all our actuall transgressions, in hought, word, and deed.

HEAD 2. The remedy provided in Jesus Christ for the Elect by the Covenant of Grace, *Hos.* 13. 9 *O Israel thou hast destroyed thy self, but in me is thine help.*

ALbeit man, having brought himself into this wofull condition, be neither able, o help himself, nor willing to be helped by God out of it, but rather inclined to lye still unsensible of it, till he perish: yet God for the glory of his rich Grace, hath revealed in his Word a way to save sinners, to wit, by faith in Jesus Christ the Eternall Son of God, by vertue of, and according to the tenor of the Covenant of Redemption made and agreed upon between God the Father and God the Son, in the counsell of the Trinitie before the world began.

II. The summe of the Covenant of Redemption is this; God having freely chosen unto life, a certain number of lost mankinde, for the Glory of his rich Grace did give them before the World began, unto God the Son appointed Redeemer, that upon condition he would humble himself so far as to assume the Humane Nature of a soul and a body, unto Personall Union with his Divine Nature, and submit himself to the Law as surety for them,

and ſatisfie Juſtice for them, by giving o… dience in their name, even unto the ſuffer… of the curſed death of the Croſſe, he ſhou… ranſome and redeem them all from ſin a… death, and purchaſe unto them Righteouſne… and eternall life, with all ſaving graces le… ding thereunto, to be effectually, by mea… of his own appointment, applyed in due tim… to every one of them. This condition th… Son of God (who is Ieſus Chriſt our Lord… did accept before the world began, and in th… fulneſſe of time came into the world, w… born of the Virgin *Mary*, ſubjected himſel… to the Law, and compleatly payed the ran… ſome on the Croſſe: but by vertue of the for… ſaid bargain made before the world began, h… is in all ages, ſince the fall of *Adam*, ſtill upo… the work of applying actually the purchaſed… benefits unto the elect: and that he doth by… way of intertaining a Covenant of free grace… and reconciliation with them, through faith… in himſelf, by which Covenant he maket… over to every beleever a right and intereſt to… himſelf, and to all his bleſſings

III, For the accompliſhment of this Co… venant of Redemption, and making the Elect… partakers of the benefits thereof in the Cove… nant of Grace, Chriſt Ieſus was clad with… the threefold Office of Prophet, Prieſt, and King. Made a *Prophet* to reveal all ſa… ving knowledge to his people, and to perſwade… them to beleeve and obey the ſame. Made a

Prieſt,

iest, to offer up himself a sacrifice once for en all, and to interceed continually with e Father for making their persons and ser-es acceptable to him, And made a *King*, subdue them to himself, to feed and rule em by his own appointed ordinances: and defend them from their enemies.

HEAD 3. The outward means appointed to make the elect partakers of this Covenant, and all the rest that are called to be inexcusable, *Mat.* 22.14. *Many are called.*

THe outward means and ordinances for making men partakers of the Covenant of Grace are so wisely dispensed, as the Elect shall be infallibly converted and saved by them, and the Reprobate among whom they are not, be justly stumbled at, The means are specially these four, 1. The Word of God, 2. The Sacraments, 3. Kirk Government. 4. Prayer. In the Word of God Preached by sent messengers, the Lord makes offer of Grace to all sinners upon condition of Faith in Iesus Christ, and whosoever do confesse their sin, accept of Christ offered, and submit themselves to his Ordinances, he will have both them and their children received into the honour and priviledges of the Covenant of Grace, By *the Sacraments* God will have the Covenant sealed

led for confirming the bargain, on the so
ſaid condition. By *Kirk-government*,
will have them hedged in, and helped fore
ward unto the keeping of the Covenan
And by *Prayer*, he will have his own glorio
Grace promiſed in the Covenant, to be da
ly drawn forth, acknowledged, and imployed
All which means are followed either really
or in profeſſion only, according to the qua
lity of the Covenanters, as they are true o
counterfeit beleevers.

II. The Covenant of Grace ſet down i
the Old Teſtament before Chriſt came
and in the New ſince he came, is one an
the ſame in ſubſtance, albeit different in ou
ward Adminiſtration: for the Covenant i
the Old Teſtament being ſealed with the
Sacraments of Circumciſion and the Paſchal
Lamb, did ſet forth Chriſts death to come,
and the benefits purchaſed thereby, under
the ſhadow of bloody ſacrifices and ſundry
ceremonies: but ſince Chriſt came, the
Covenant, being ſealed by the Sacraments
of Baptiſm, and the Lords Supper, do
clearly hold forth Chriſt already crucified
before our eyes, victorious over death, and
the grave and glorioufly ruling heaven, and
earth for the good of his own people.

HEAD.

HEAD 4. The bleſſings which are effectually conveyed by theſe means to the Lords Elect or choſen ones, *Mat.* 22, 14. *Many are called, but few are choſen.*

BY theſe outward Ordinances, as our Lord makes the Reprobate inexcuſable, ſo, in the power of his Spirit, he applyes unto the Elect effectually, all ſaving graces purchaſed to them, in the Covenant of Redemption, and maketh a change in their perſons. In particular, 1. He doth Convert or regenerate them, by giving ſpirituall life to them, in opening their underſtandings, renewing their wills, affections, and faculties, for giving ſpirituall obedience to his commands 2. He gives unto them *ſaving Faith*, by making them, in the ſenſe of deſerved condemnation, to give their conſent heartily to the Covenant of Grace, and to imbrace Chriſt Jeſus unfainedly. 3. He gives *them Repentance*, by making them, with Godly ſorrow in the hatred of ſin, and love of Righteouſneſſe, turn from all iniquity to the ſervice of God: and. 4. He *Sanctifies* them, by making them go on and perſevere in faith, and ſpirituall obedience of the Law of God, manifeſted by fruitfulneſſe in all duties, and doing good works, as God offereth occaſion.

II. To-

II. Together with this inward chan of their Persons, God changes also the state, for so soon as they are brought b Faith into the Covenant of Grace: 1. He *Iustifies* them, by imputing unto them that perfect obedience which Christ gave to the Law, and the satisfaction also which upon the Crosse Christ gave unto Iustice in their name. 2. He *Reconceals* them, and makes them friends to God, who were before enemies to God. 3. He *Adoptes* them, that they shall be no more children of Sathan, but children of God, inriched with all spirituall priviledges of his Sons: And last of all, after their warfare in this life is ended, he perfects the holinesse, and blessednesse, first of their souls at their death, and then both of their souls and their bodies, being joyfully joyned together again in the Resurrection, at the day of his Glorious coming to judgement, when all the wicked shall be sent away to hell, with Satan whom they have served, but Christs own chosen and redeemed ones, true Beleevers, Students of holinesse, shall remain with himself for ever, in the state of *Glorification*.

THE

The practicall use of Saving Knowledge, Contained in SCRIPTURE, and holden forth briefly in the foresaid CONFESSION of FAITH and CATECHISMS.

THe chief generall use of Christian Doctrine is, to convince a man of sin, and of Righteousnesse, and of Judgement, *Iohn* 16. 8. partly by the Law or Covenant of Works, that he may be humbled & become penitent; and partly by the Gospel or Covenant of Grace, that he may become an unfained beleever in Iesus Christ, and be strengthned in his faith upon solid grounds and warrands, and give evidence of the truth of his faith by good fruits, and so be saved,

The sum of the Covenant of Works, or of the Law, is this, *If thou do all that is commanded, and not fail in any point, thou shalt be saved: But if thou fail, thou shalt die,* Rom. 10, 5. Gal. 3. 10. 12.

The sum of the Gospel or Covenant of grace and Reconciliation is this: *If thou flee from deserved wrath, to the true Redeemer Iesus Christ* (who is able to save to the uttermost all that come to God, through him) *thou shalt not perish,*

riſh, but have eternall life, Rom. 10. 8,9.

For convincing a man of ſin, of Righ ouſneſſe and of judgement by the Law, Covenant of Works, let theſe Scripture among many moe be made uſe of.

1. For convincing a man of ſin by th Law: conſider, *Jer.* 17.9,10.

THe heart is deceitfull above all things, a deſperately wicked, who can know it? I the Lord ſearch the heart, I try the reins, even t give every man according to his wayes, a according to the fruit of his doings.

Here the Lord teacheth theſe two things.

1. That the fountain of all our miſcarria and actuall ſinning againſt God is in th heart, which comprehendeth the minde, will affections and all the powers of the ſoul, a they are corrupted and defiled with originall ſin: the mind being not onely ignorant an uncapable of ſaving truth; but alſo ful of erro and enimity againſt God, and the will and af-fections being obſtinatly diſobedient unto all Gods directions, and bent toward that only which is evill, *The heart*, ſaith he *is deceitfull above all things, and deſperately wicked*; yea, and unſearchably wicked: ſo that *no man can know it*; and *Gen.* 6, 5. *Every imagination of the thoughts of mans heart is only evill continually* (ſaith the Lord) whoſe teſtimony we muſt truſt in this and all other matters: and experience alſo may teach us, that till God make

s deny our ſelves, we never look to God in ny thing, but fleſhly ſelf intereſt alone doth ule us and move all the wheels of our actions.

2. That the Lord bringeth out originall ſin or wicked inclination, with all the actual fruits thereof, unto reckoning before his Judgement ſeat, *for he ſearcheth the heart and tryeth the reins to give every man according to his wayes and according to the fruit of his doings.*

Hence let every man reaſon thus:

What God and my guilty conſcience beareth witneſſe of, I am convinced that it is true.

But God and my guilty conſcience beareth witneſſe, that my heart is deceitfull above all things, and deſperately wicked; and that all the imaginations of my heart, by nature, are only evill continually.

Therefore I am convinced that this is true.

Thus a man may be convinced of ſin by the Law.

2. For convincing a man of righteouſnes by the Law, conſider, *Gal.* 3. 10.

As many as are of the works of the Law, are under the curſe; for it is written, Curſed is every one that continueth not in all things which are written in the book of the Law to do them.

Here the Apoſtle teacheth us three things.

1. That by reaſon of our naturall ſinfulnes, the impoſſibility of any mans being juſtified by the works of the Law is ſo certain, that whoſo-

whosoever do seek Iustification by the wo
of the Law, are liable to the curse of God, f
breaking of the Law; *for, as many as are of t
works of the Law are under the curse*, saith he

2 That unto the perfect fulfilling of th
Law, the keeping of one or two of the pre
cepts, or doing of some, or of all duties (
it were possible) for a time, is not sufficient
for the Law requireth, that *a man continu
in all things which are written in the book o
the Law, to do them.*

3. That because no man can come up to
this perfection, every man by nature is under
the curse: for the Law saith, *Cursed is every
one that continueth not in all things which a
written in the book of the Law, to do them.*

Now to be under the curse, comprehen-
deth all the displeasure of God, with the dan-
ger of the breaking forth more and more of
his wrath, upon soul and body, both in this
life and after death perpetually, if grace do
not prevent the full execution thereof.

Hence let every man reason thus.

*Whosoever, according to the Covenant of
Works is lyable to the curse of God, for break-
ing the Law times and wayes out of number,
cannot be justified or find righteousnesse by
the works of the Law.*

But I (may every man say) *according to
the Covenant of Works, am lyable to the
curse of God, for breaking the Law, times and
wayes out of number.*

There

Therefore I cannot be justified, or have ghteousnesse by the works of the Law,

Thus may a man be convinced of righte-ıſneſſe, that it is not to be had by his own orks, or by the Law.

3. For convincing a man of Judgment by the Law: conſider, 2 *Theſ.* 1 7 *THe Lord ſhall be revealed from heaven with his mighty Angels,* ver 8. *In flaming fire, taking vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt.* ver. 9. *Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power* verſ 10. *When he ſhall come to be glorified in his ſaints and to be admired in all them that beleeve.*

Wherein we are taught, that our Lord Ieſus, who now offers to be Mediator for them who beleeve in him, ſhall, at the laſt day, come armed with flaming fire, to Iudge, condemn and deſtroy all them who have not beleeved God, have not received the offer of grace made in the Goſpel, nor obeyed the doctrine thereof; but remain in their naturall eſtate under the Law or Covenant of Works.

Hence let every man reaſon thus:

What the righteous Judge hath forewarned me ſhall be done, at the laſt day, I am ſure is juſt judgement.

But the Righteous Judge hath forewarned me, that, if I do not beleeve God in time, and

obey

obey the doctrine of the Gospel, I shall be sec
ded from his presence and his glory, at
last day, and be tormented in soul and bo
for ever.

Therefore I am convinced that this is ju
Judgement.

And I have reason to thank God heartil
who hath forewarned me to flee from th
wrath which is to come.

Thus every man may be, by the Law o
Covenant of Works, convinced of judge
ment, if he shall continue under the Cove
nant of Works, or shall not obey the Gospe
of our Lord Jesus.

For convincing a man of sin, righteousnes and judgment by the Gospel.

As for convincing a man of sin, and righteousnesse, and judgement by the Gospel or Covenant of Grace, he must understand three things. 1. That not beleeving in Jesus Christ, or refusing of the Covenant of Grace, offered in him, is a greater and more dangerous sinne, then all other sins against the Law; because the hearers of the Gospel, not beleeving in Christ, do reject Gods mercy in Christ the only way of freedom from sin and wrath, and will not yeeld to be reconciled to God. Next, he must understand that perfect remission of sin and true righteousnesse is to be had only by faith in Jesus; because God requireth no other conditions

nditions but faith, and teſtifies from hea-
n that he is well pleaſed to juſtifie ſinners
on this condition 3. He muſt underſtand
at, upon righteouſneſſe received by faith,
dgement ſhall follow on the one hand, to
e deſtroying of the works of the Devil in
e beleever, and to the perfecting of the work
f Sanctification in him, with power; and
at upon refuſing to take righteouſneſſe by
ith in Jeſus Chriſt, judgement ſhall follow,
n the other hand, to the condemnation of
e misbeleever, and deſtroying of him with
athan and his ſervants for ever.

For this end let theſe paſſages of Scripture,
mong many others, ſerve to make the great-
neſſe of the ſin of not beleeving in Chriſt ap-
ear, or to make the greatnes of the ſin of refu-
ing of the Covenant of Grace, offered to us, in
he offering of Chriſt unto us, let the fair offer
ofGrace be looked upon as it is made, *Iſa.* 55.
3. *Incline your ear and come unto me* (ſaith the
Lord) *hear, and your ſoul ſhall live, and I will
make an everlaſting Covenant with you, even
the ſure mercies of David.* That is, if ye will
beleeve me, and be reconciled to me, I will
by Covenant, give unto you Chriſt, and all
ſaving graces in him; repeated, *Acts* 13. 34.

Again conſider that this generall offer in
ſubſtance is equivalent to a ſpeciall offer made
to every one in particular, as appeareth by
the Apoſtles making uſe of it, *Acts* 16. 13.
Beleeve on the Lord Jeſus Chriſt and thou
ſhalt

ſhalt be ſaved and thy houſe. The reaſon which offer is given, *Ioh* 3 16. *For God ſo lo the world, that he gave his only begotten ſo that whoſoever beleeveth in him, ſhould n periſh, but have everlaſting life.* Seeing the this great ſalvation is offered in the Lord Je ſus, whoſoever believe not in him but loo for happineſſe ſome other way, what doth h elſe but obſerve lying vanities, and foreſak his own mercy which he might have had i Chriſt, *Ionah* 2. 8, 9. What doth he elſe bu blaſpheme God in his heart, as it is ſaid 1 *Iohn* 5. 10. *He that beleeveth not God, hath made him a liar, becauſe he beleeveth not the record that God gave of his Son; and this the record that God hath given to us, eternal life, and this life is his Son;* and that no ſin againſt the Law is like unto this ſin, Chriſt teſtifies, *Ioh.* 15. 22. *If I had not come and ſpoken to them, they had not had ſin; but now they have no clocke for their ſin.* This may convince a man of the greatneſſe of this ſin of not believing in Chriſt.

For convincing a man of righteouſneſſe to be had onely by faith in Chriſt: conſider how, *Rom.* 10 3, 4.

IT is ſaid, that *the Jews being ignorant of Gods righteouſneſſe, and going about to eſtabliſh their own righteouſneſſe, have not ſubmitted themſelves unto the righteouſneſſe of God* (and ſo they periſhed) *for Chriſt is the*

end

d of the Law for righteousneſſe to every one hat believeth: and Act 13.34. *By Christ Ieſus, ll that believe, are juſtified from all things, om which ye could not be juſtified by the Law Moſes:* and 1 John 1.7. *The bloud of Jeſus hriſt, his Son, cleanſeth us from all ſin.*

For convincing a man of judgement, if a an imbrace this righteouſneſſe: conſider, lohn 3. 8 *For this purpoſe the Son of God as manifeſted that he might deſtroy the orks of the Devil,* and Heb 9. 14. *How much ore ſhal the bloud of Christ, who through the ternall Spirit, offered himſelf without ſpot to od, purge your conſcience from dead works to rve the living God.*

But if a man imbrace not this righteouſnes, is doom is pronounced, lohn 3. 18. *He that elieveth not, is condemned already, becauſe e hath not beleeved in the Name of the only egotten Son of God And thu is the condemation, that light is come into the world, and en love darkneſſe rather then light.*

Hence let the penitent deſiring to believe, eaſon thus:

What doth ſuffice to convince all the Elect n the world of the greatneſſe of the ſin of not eleeving in Christ, or refuſing to flee to him or relief from ſins done againſt the Law, and rom wrath due thereto, and what ſufficeth to nvince them that righteouſnes and eternall fe is to be had by faith in Jeſus Christ, or by onſenting to the Covenant of Grace in him:

and

and what ſufficeth to convince them of Ju-
ment to be exerciſed by Chriſt for deſtroy-
the works of the devill in a man, and ſanctify-
ing and ſaving all that beleeve in him, a-
ſuffice to convince me alſo.

But what the Spirit hath ſaid in theſe &
other like Scriptures, ſuffice to convince th
Elect world of the foreſaid ſin and righteou-
neſſe and judgement.

Therefore what the Spirit hath ſaid in
theſe and other like Scriptures ſerveth to con-
vince me thereof alſo.

Whereupon let the penitent deſiring to be-
leeve take with him words and ſay heartily to
the Lord; Seeing thou ſayeſt *ſeek ye my face*,
my ſoul anſwereth unto thee, thy face, Lord,
will I ſeek, I have hearkned unto the offer of an
everlaſting Covenant of all ſaving mercies to
be had in Chriſt, and I do heartily embrace
thy offer. Lord let it be a bargain, *Lord, I be-*
leeve, help my unbeleef: Behold I give my ſelf
to thee to ſerve thee in all things for ever, and
I hope *thy right hand ſhall ſave me*, the Lord
will perfect that which concerneth me, thy
mercy, O Lord endureth for ever, forſake not
the *works of thine own hands*. Thus may a
man be made an unfained beleever in Chriſt.

For

r ſtrengthning the mans faith
vho hath agreed unto the Cove-
ıant of Grace.

Ecauſe many true beleevers are weak, and
do much doubt if ever they ſhall be ſure
he ſoundneſſe of their own faith and Effe-
all Calling, or made certain of their Ju-
ication and ſalvation, when they ſee, that
ny, who profeſſe faith, are found to deceive
mſelves; let us ſee how every believer may
made ſtrong in the faith, and ſure of his
n Election and Salvation upon ſolide
ounds by ſure warrands and true evidences
faith. To this end among many other
ripures take theſe following.

1. For laying ſolide grounds of faith: con-
ler, 2 *Pet.* 1. 10.

*Wherefore the rather brethren, give dili-
nce to make ſure your calling and election,
r if ye do theſe things ye ſhall never fall.*

In which words the Apoſtle teacheth us
eſe four things, for help and direction, how
be made ſtrong in the faith.

1. That ſuch as beleeve in Chriſt Jeſus,
nd are fled to him for relief from ſinne and
rath, albeit they be weak in the faith, yet
ey are indeed Children of the ſame Father
ith the Apoſtles; for ſo he accounteth of
em, while he calleth them *brethren.*

2. That, albeit we be not ſure, for the
me of our Effectuall Calling and *Ele-
tion*, yet we may be made ſure of both, if

we uſe diligence: for this he preſuppoſ
ſaying, *Give diligence to make your cal*
and election ſure.

3. That we muſt not be diſcouraged, wh
we ſee many ſeeming beleevers prove rot
branches and make defection, but we mu
the rather take the better heed to our ſelv
Wherefore the rather brethren, ſaith he, g
all diligence.

4. That the way to be ſure both of our Ef
ctuall Calling, and Election, is to make ſu
work of our Faith, by laying the grounds
it ſolidely, and bringing forth the fruits
our faith in new obedience conſtantly. *Fo*
ye do theſe things, ſaith he, *ye ſhall never f*
underſtanding by theſe things, what he ha
ſaid of ſound faith: *Ver.* 1, 2, 3 4. And wh
he had ſaid of the bringing out of the fru
of faith. *ver*, 5, 6, 7, 8.

To this ſame purpoſe, conſider, *Rom.* 8.
There is therefore now no condemnation
them that are in Chriſt Jeſus, who walk
after the fleſh, but after the Spirit. ver. 2. F
the Law of the Spirit of life, in Chriſt Jeſ
hath made me free from the law of ſin a
death. ver. 3. *For what the Law could not*
in that it was weak through the fleſh, G
ſending his own Son, in the likeneſſe of ſinf
fleſh, and for ſin condemned ſinne in the fle
ver, 4. *That the righteouſneſſe of the L*
might be fulfilled in us, who walk not aft
the fleſh, but after the Spirit.

Where

Wherein the Apoſtle teacheth us theſe four
ings for laying of the ground of faith ſo-
ly:

1. That every one is a true believer, who
the ſenſe of his ſin, and fear of Gods wrath,
th flee for full relief from both unto Jeſus
hriſt alone, as the only Mediator, and al-
fficient Redeemer of men, and being fled
Chriſt, doth ſtrive againſt his own fleſh,
corrupt inclination of nature, and ſtudieth
follow the rule of Gods Spirit, ſet down
his Word, for the man whom the Apoſtle
th here bleſſe as a true believer, is a man
Chriſt Jeſus: *who doth not walk after the*
ſh, but after the Spirit.

2. That all ſuch perſons as are fled to
Chriſt, and do ſtrive againſt ſin, howſoever
ey may be poſſibly exerciſed under the ſenſe
wrath, and fear of condemnation, yet they
e in no danger; for, *there is no condemnation*
ſaith he) *to them that are in Chriſt Jeſus,*
ho walk not after the fleſh, but after the ſpirit

3. That albeit the Apoſtle himſelf (brought
here for examples cauſe) and all other true
elievers in Chriſt, be, by nature, under the
aw of ſin and death, or under the Covenant
Works (called the Law of ſin and death,
ecauſe it bindeth ſin and death upon us, till
Chriſt ſet us free) yet the Law of the ſpirit of
fe in Chriſt Jeſus, or the Covenant of grace
ſo called, becauſe it doth inable and quicken
man to a ſpirituall life through Chriſt) doth

ſet the Apoſtle and all true believers
from the Covenant of Works or the Law
ſin and death, ſo that every man may ſay wi
him, *The Law of the Spirit of life*, or the Co
venant of Grace, *hath freed me from the La*
of ſin and death, or Covenant of Works.

4. That the fountain and firſt ground fro
whence our freedome from the curſe of t
Law doth flow, is the Covenant of Reden
ption, paſt betwixt God, and God the Se
as incarnat, wherein Chriſt takes the curſe
the Law upon him for ſin, that the believe
who could not otherwiſe be delivered fro
the Covenant of Works, may be deliver
from it. And this Doctrine the Apoſtle h
deth forth in theſe 4. branches. 1. That
was utterly impoſſible for the Law, or the Co
venant of Works, to bring righteouſneſſe u
life to a ſinner: becauſe it was weak. 2. Th
this weakneſſe and inability of the Law, o
Covenant of Works, is not the fault of t
Law, but the fault of ſinfull fleſh, which
neither able to pay the penalty of ſin, nor t
give perfect obedience to the Law (preſup
poſe bygone ſins were forgiven) the Law w
weak (ſaith he) *through the fleſh*. 3. Th
the righteouſneſſe and ſalvation of ſinners
which was impoſible to be brought about b
the Law, is brought to paſſe by ſending God
own Son, Jeſus Chriſt *in the fleſh*, in whom
fleſh ſin is condemned and puniſhed, for ma
king ſatisfaction in the behalf of the Elect

at they might be set free. 4. That, by his ans the Law losseth nothing, because the hteousnesse of the Law, is best fulfilled this y; First by Christ, giving perfect active edience in our name unto it in all things: ext, by his paying, in our name, the pelty (due to our sinnes) in his death. And tly, by his working of Sanctification in , who are true beleevers, who strive to give w obedience unto the Law, and *walk not ter the flesh, but after the Spirit.*

Warrants to believe.

Or building our confidence upon this solide ground, these four warrants and eciall motives to beleeve in Christ may rve: the 1. whereof is *Gods hearty invitation*, lden forth. *Isai 55. 1, 2, 3, 4, 5.*

Ho, every one that thirsteth, come ye to the aters, and he that hath no money, come and y without money, and without price. ver. 2. *Therefore do ye spend your money for that hich is no bread, and your labour for that hich satisfieth not; hearken diligently unto e, and eat ye that which is good, and let ur soul delight it self in fatnesse.* ver. 3. *Incline your ear and come to me: hear, and your ul shall live, and I will make an everlasting venant with you, even the sure mercies of avid.* ver. 4. *Behold, I have given him for a itnesse to the people, a leader and commander to the people,* &c.

Here (after ſetting down the preci
ranſome of our Redemption by the ſufferi
of Chriſt, and the rich bleſſings purcha
to us thereby in the two former Chapters
the Lord, in this Chapter,

1. Maketh open offer of Chriſt and his grac
by proclamation of a free and gracious mark
of righteouſneſſe and Salvation, to be h
through Chriſt to every ſoul without excep
on, that truely deſires to be ſaved from ſin a
wrath; *Ho, every one that thirſteth*, ſaith he.

2. He inviteth all ſinners, that, for an
reaſon, ſtand at diſtance with God, to com
and take from him riches of Grace runnin
in Chriſt as a river, to waſh away ſin, and
ſloken wrath: *Come ye to the waters*, ſaith h

3. Leſt any ſhould ſtand aback, in th
ſenſe of his own ſinfulneſſe or unworthineſſe
and inability to do any good, the Lord cal-
leth upon ſuch perſons in ſpeciall, ſaying, *He
that hath no money, come.*

4. He craveth no more of his merchant
but that he be pleaſed with the wares offered
which are grace and more grace, and tha
he heartily conſent unto, and imbrace thi
offer of grace, that ſo he may cloſe a bargain
and a formall Covenant with God, *Come buy
without money* (ſaith he) *Come, eat*, that is,
conſent to have, and take unto you all ſaving
graces, make the wares your own, poſſeſſe
them, and make uſe of all bleſſings in Chriſt
whatſoever maketh for your ſpirituall life and

com-

omfort, uſe and enjoy it freely, without pay-
ngany thing for it. *Come buy wine and milk*
ithout money and without price, ſaith he.

5. Becauſe the Lord knoweth how much
e are inclined to ſeek righteouſneſſe and life
y our own performances, and ſatisfaction,
o have righteouſneſſe and life, as it were by
he way of works, and how loath we are to
mbrace Chriſt Jeſus, and to take life by way
of free grace, through Jeſus Chriſt, upon the
tearms whereupon it is offered to us, there-
ſore the Lord lovingly calls us off this our
crooked and unhappy way with a gentle and
imous admonition, giving us to underſtand
hat we ſhall but loſſe our labour in this our
way. *wherefore do ye ſpend your money* (ſaith
he) *for that which is not bread, and your la-*
bour for that which ſatisfieth not.

6. The Lord promiſeth to us ſolide ſatisfa-
ction, in the way of betaking our ſelves unto
he grace of Chriſt, even true contentment,
nd fulneſs of ſpiritual pleaſure, ſaying. *Hear-*
en diligently unto me, and eat that which is
ood, and let your ſoul delight it ſelf in fatneſs.

7. Becauſe faith commeth by hearing, he
alleth for audience unto the explication of
he offer, and calleth for beleeving of, and
iſtening unto the truth, which is able to beget
he application of ſaving faith, and to draw
he ſoul to truſt in God. *Incline your ear and*
ome unto me (ſaith he) To which end the
Lord promiſeth, that this offer, being recei-

ved, ſhall quicken the dead ſinner, and upon the welcoming of this offer, he will c the Covenant of Grace with the man ſhall conſent unto it, even an indiſſolvab Covenant of perpetuall Reconciliation a peace, *Hearken and your ſoul ſhall live, and will make an everlaſting Covenant with yo* Which Covenant he declareth, ſhall be i ſubſtance the aſſignation, and the makin over of all the ſaving graces, which Davi (who is Jeſus Chriſt, *Acts* 13. 34.) hath bought for us in the Covenant of Redempti on, *I will make a Covenant with you* (ſaith he) *even the ſure mercies of David. By ſure mercies* he means ſaving graces, ſuch as ar righteouſneſſe, peace, and joy in the Holy Ghoſt, Adoption, Sanctification, and Glorification, and whatſoever belongs to godlineſſe, and life eternall.

8. To confirm and aſſure us of the reall grant of theſe ſaving mercies, and to perſwade us of the reality of the Covenant betwixt God and the beleever of this word, the Father hath made a fourfold gift of his Eternall, and only begotten Son.

Firſt, to be incarnate and born, for our ſake of the ſeed of *David*, his type, for which cauſe he is called here, and *Act.* 13. 34. [*David* the true and Everlaſting King of Iſrael] This is the great gift of God to man, *Joh.* 4. 10. And here [I have given him to be *David*, or born of *David* to the people.]

Secondly,

Secondly, he hath made a gift of Christ to be a *witnesse* to the people, both of the sure and saving mercies granted to the redeemed in the Covenant of Redemption, and also of the Fathers willingnes, and purpose to apply them. and to make them fast in the Covenant of Reconciliation made with such as imbrace the offer; *I have given him* (saith the Lord here) *to be a witneße to the people*: and truely he is a sufficient witnesse in this matter, in many respects. 1. Because he is one of the Persons of the blessed Trinity, and pairty contracter for us, in the Covenant of Redemption, before the world was. 2. He is by office as Mediator, the messenger of the Covenant, and hath gotten commission to reveal it. 3. He began actually to reveal it in Paradice, where he promised, that the seed of the woman should bruise the head of the serpent. 4. He set forth his own death and sufferings and the great benefits that should come therby to us, in the types and figures of sacrifices and ceremonies before his coming.

5. He gave more and more light about this Covenant, speaking by his Spirit, from age to age, in the holy Prophets. 6. He came himself, in the fulnesse of time, and did bear witnes of all things belonging to this Covenant, and of Gods willing mind to take beleevers into it, partly by uniting our nature in one person with the Divine Nature: partly by Preaching the good tidings of the Covenant

with his own mouth; partly by paying the price of Redemption on the Crosse, and partly by dealing still with the people from the beginning to this day, to draw in, and to hold in the redeemed in this Covenant.

Thirdly, God hath made a gift of Christ, *as a leader to the people*, to bring us through all difficulties, all afflictions and tentations, unto life, by this Covenant. And he it is, and no other, who doth indeed lead his own unto the Covenant, and in the Covenant, all the way on unto salvation. 1. By the direction of his Word and Spirit. 2. By the example of his own life, in faith and obedience, even to the death of the Crosse. 3. By his powerfull working, bearing his redeemed ones in his armes, and causing them to lean on him, while they goe up through the wildernesse.

Fourthly, God hath made a gift of Christ unto his people, as a *Commander*; which Office he faithfully exerciseth, by giving to his Kirk and people, lawes and ordinances, Pastours and Governours, and all necessary officers, by keeping Courts and Assemblies among them to see that his Laws be obeyed: Subduing by his Word, Spirit, and Discipline, his peoples corruptions: and, by his wisedome and power, guarding them against their enemies whatsoever.

Hence, he who hath closed bargain with God, may strengthen his faith, by reasoning after this manner.

Whoso-

Whosoever doth heartily receive the offer of free grace made here to sinners, thirsting for righteousnes & salvation, unto him by everlasting Covenant belongeth Christ the true *David*, with all his sure and saving mercies.

But I (may the weak beleever say) do heartily receive the offer of free grace, made here to sinners, thirsting for righteousnes and salvation.

Therefore unto me, by an everlasting Covenant, belongeth Christ Jesus, with all his sure and saving mercies.

The second warrand and special motive to imbrace Christ and believe in him, is the earnest *request* that God maketh to us to be reconciled to him in Christ: holden forth, 2 *Cor.* 5 *ver* 14. 19, 20, 21.

GOD was in Christ, reconciling the world unto himself, not imputing their trespasses unto them: and hath committed unto us the word of Reconciliation. ver *20 Now then we are embassadours for Christ, as though God did beseech you by us, we pray you in Christs stead, be ye reconciled to God.* ver. *21. For he hath made him to be sin for us, who knew no sin, that we might be made the righteousnesse of God in him.*

Wherein the Apostle teacheth us these 9. Doctrines.

1. That the elect world, or the world of redeemed

redeemed ſouls, are by nature in the eſtate of enimity againſt God; This is preſuppoſed in the word *Reconciliation*; for reconciliation, or renewing of friendſhip, cannot be, except betwixt theſe that have been at enimity.

2. That in all the time by paſt, ſince the fall of *Adam*, Chriſt Jeſus, the eternall Son of God, as Mediator, and the Father in him, hath been about the making friendſhip (by his Word and Spirit) betwixt himſelf and the *elect world*, *God* (ſaith he) *was in Chriſt reconciling the world to himſelf*.

3. That the way of reconciliation was in all ages one and the ſame in ſubſtance, viz, by forgiving the ſinnes of them who do acknowledge their ſinnes, and their enimity againſt God, and do ſeek reconciliation and remiſſion of ſins in Chriſt, for *God* (ſaith he) *was in Chriſt reconciling the world to himſelf*, by way of *not imputing their treſpaſſes unto them*.

4. That the end and ſcope of the Goſpel and whole Word of God, is threefold. 1. It ſerveth to make people ſenſible of their ſins, and of their enimity againſt God, and of their danger if they ſhould ſtand out, and not fear Gods diſpleaſure. 2. The Word of God ſerveth to make men acquaint with the courſe which God hath prepared for making friendſhip with him through Chriſt, viz. That if men ſhall acknowledge the enimity, and

ſhall

ſhall be content to enter into a Covenant of friendſhip with God, through Chriſt, then God will be contented to be reconciled with them freely. 3. The Word of God ſerveth to teach men how to cary themſelves towards God, as friends, after they are reconciled to him, viz. to be loath to ſin againſt him, and to ſtrive heartily to obey his Commandements, and therefore the *Word of God* here is called *the word of reconciliation*, becauſe it teacheth us, what need we have of reconciliation, and how to *make* it, and how to *keep* the reconciliation or friendſhip, being made with God through Chriſt.

5. That albeit the hearing, beleeving, and obeying of this word, doth belong to all thoſe to whom this Goſpel doth come, yet the office of preaching of it, with authority, belongeth to none but to ſuch onely as God doth call to this miniſtery, and ſendeth out with commiſſion for this work. This the Apoſtle holdeth forth, *Ver.* 18. in theſe words, *he hath committed to us the word of Reconciliation.*

6. That the Miniſters of the Goſpel ſhould behave themſelves as Chriſts meſſengers; and ſhould cloſely follow their commiſſion ſet down in the word, *Matth.* 28. 19, 20. and when they do ſo, they ſhould be received by the people, as Ambaſſadours from God: for here the Apoſtle, in all their names, ſaith, *we are Ambaſſadours for Chriſt*,

as though God did beseech you by us.

7. That Ministers in all earnestnesse of affections should deal with people, to acknowledge their sins, and their naturall enimity against God more and more seriously: and to consent to the Covenant of Grace, and embassage of Christ more and more heartily; and to evidence more and more clearly their reconciliation by a holy carriage before God. This he holdeth forth, when he saith, *we pray you be reconciled to God.*

8. That in the Ministers affectionat dealing with the people, the people should consider, that they have to do with God and Christ, requesting them by the Ministers to be reconciled, now there can not be a greater inducement to break a sinners hard heart, then Gods *making request* to him for friendship: for when it became us, who have done so many wrongs to God, to seek friendship of God, he preventeth us: and (O wonder of wonders) he *requesteth* us to be content to be reconciled with him? and therefore most fearfull wrath must abide them, who do set light by this *request*, and do not yeeld when they hear Ministers with commission, saying: *We are embassadours for Christ, as though God did beseech you by us, we pray you in Christ stead be ye reconciled to God.*

9. To make it appear, how it commeth to passe that the Covenant of Reconciliation should be so easily made up betwixt God and a humble

humble sinner fleeing to Christ, the Apo-
stle leads us unto the cause of it, holden forth
in the Covenant of Redemption; the sum
whereof is this. *It is agreed betwixt God and*
the Mediator Jesus Christ the Son of God Su-
rety for the redeemed: as parties contracters,
that the sins of the redeemed should be imputed
to innocent Christ, and he both condemned and
put to death for them, upon this very condi-
tion, that whosoever heartily consents unto
the Covenant of Reconciliation offered through
Christ, shall by the imputation of his obedi-
ence unto them, be justified and holden right-
eous before God, for God hath made Christ
who knew no sinne, to be sin for us (saith the
Apostle) *that we might be made the Right-*
eousnesse of God in him.

Hence may a weake beleever strengthen
his faith by reasoning from this ground af-
ter this manner.

He that upon the loving request of God
and Christ, made to him by the mouth of his
Ministers having commission to that effect)
hath imbraced the offer of perpetuall reconci-
liation through Christ; and do purpose by Gods
grace, as a reconciled person to strive against
sin, and to serve God to his power constantly,
may be as sure to have righteousnesse and eter-
nall life given to him for the obedience of
Christ imputed to him, as it is sure that Christ
was condemned and put to death for the sins
of the redeemed imputed to him.

But I (may the weak beleever say) *at the loving request of God and Christ made me by the mouth of his Ministers, have imbraced the offer of perpetuall reconciliation through Christ, and do purpose by Gods grace as a reconciled person, to strive against sin and to serve God to my power constantly.*

Therefore *I may be as sure to have righteousnesse and eternall life given to me for the obedience of Christ imputed to me, as it is sure that Christ was condemned and put to death for the sins of the redeemed imputed to him.*

The third warrand and speciall motive to believe in Christ is the strait and awfull *command* of God, charging all the hearers of the Gospel to approach to Christ, in the order set down by him, and to believe in him: holden forth, 1 *John* 3.23.

THis is his Commandement that we should beleeve on the Name of his Son Jesus Christ, and love one another, as he gave us commandement.

Wherein the Apostle giveth us to understand these 5. Doctrines.

1. That if any man shall not be taken with the sweet *invitation* of God, nor with the humble and loving request of God made to him to be reconciled, he shall find he hath

to

do with the Soveraign Authority of the highest Majesty; *for this is his commandement that we believe in him*, saith he.

2. That if any man look upon this command as he hath looked heretofore upon the neglected commandements of the Law, he must consider that this is a command of the Gospel, posterior to the Law given for making use of the remedy of all sins; which if it be disobeyed, there is no other command to follow but this: *Goe ye cursed into everlasting fire of hell*, for *this is his commandement*: the obedience of which is most pleasant in his sight. ver. 22. *And without which* it is impossible to please him, *Heb.* 11. 6.

3. That every one who heareth the Gospel, must make conscience of the duty of lively faith in Christ, the *weak beleever* must not think it presumption to do what is commanded: the *person inclined to desperation* must take up himself, and think upon obedience unto this sweet and saving command: the *strong beleever* must dip yet more in the sense of his need he hath of Jesus Christ, and more and more grow in the obedience of this command, yea, the most impenitent *prophane and wicked person*, must not thrust out himself, or be thrust out by others, from *orderly* aiming at this duty how desperate soever his condition seem to be, for he that *commands all men to beleeve in Christ*, doth thereby command all men to believe that they are damned and lost

with-

without Christ: he thereby *commands all* [illegible] to acknowledge their sins, and their need [illegible] Christ, and in effect commands *all men to* [illegible] *pent*, that they may beleeve in him. And whoso[illegible] ever do refuse to repent of their bygone sin[illegible] are guilty of disobedience to this comman[illegible] given to all hearers, but especially to the[illegible] that are within the Visible Church: for *this is his commandment, that we should beleeve in the Name of his Son Jesus Christ*, saith he.

4. That he who obeyeth this commande[illegible] ment, hath built his salvation on a solide[illegible] ground. For first he hath found the promised Messiah, compleatly furnished with all perfections unto the perfect execution of the Offices of *Prophet*, *Priest*, and *King*; for he is that *Christ* in whom the man doth beleeve. 2. He hath imbraced a Saviour who is able to save to the uttermost, yea, and who doth effectually save every one that cometh to God through him: For he is *Jesus* the true Saviour of his people from their sins. 3 He that obeyeth this command, hath built his salvation on the Rock, that is on the Son of God, to whom it is no robbery to be called equall to the Father and who is worthy to be the object of saving Faith and of spiritual worship, for *this is his command* (saith he) *that we beleeve in the Name of his Son Jesus Christ.*

5. That he who hath beleeved on Jesus Christ (though he be freed from the curse of the Law) is not freed from the command

and

nd obedience of the Law, but tyed thereun-
o by a new obligation, and a new command
rom Chriſt: Which new command from
Chriſt, importeth help to obey the com-
mand: unto which command from Chriſt
he Father addeth his authority, and com-
mand alſo; *for this is his commandment* (ſaith
John) *that we beleeve on the Name of his Son*
Jeſus Chriſt, and love one another, as he hath
commanded us. The firſt part of which com-
mand enjoyning beleef in him, neceſſarily
implyeth *love to God*, and ſo obedience to the
firſt table, for beleeving in God, and loving
God are inſeparable. And the 2. part of the
command injoyneth love to our neighbour,
(eſpecially to the houſhold of faith) and ſo
obedience to the ſecond Table of the Law.

Hence may a weak beleever ſtrengthen
himſelf by reaſoning from this ground after
this manner.

Whoſoever in the ſence of his own ſinful-
neſſe and fear of Gods wrath, at the command
of GOD is fled to Jeſus Chriſt the only re-
medy of ſin and miſery, and hath ingaged his
heart to the obedience of the Law of love, his
faith is not preſumptuous or dead, but true
and ſaving faith.

But I (may the weak beleever ſay) *in the*
ſence of my own ſinfulneſſe and fear of Gods
wrath, am fled to Jeſus Chriſt the only re-
medy of ſin and miſery, and have engaged my
heart to the obedience of the Law of love.

There-

Therefore my faith is not a presumptu-
and dead faith, but true and saving faith.

The fourth warrand and special mo-
tive to believe in Christ, is *much as-*
surance of life given, incase me
shall obey the command of belee-
ving, and a *fearfull certification*
of destruction, incase they obey
not: holden forth, *John* 3.35.

THe Father loveth the Son, and hath given
all things into his hand. ver. 36. *He that*
beleeveth on the Son, hath everlasting life, and
he that beleeveth not the Son, shall not see life,
but the wrath of God abideth on him.

Wherein are holden forth to us these 5.
following Doctrines.

1. That the Father is well satisfied with the
undertakings of the Son, entered Redeemer
and surety to pay the ransome of beleevers,
and to perfect them in holiness and salvation.
The Father loveth the Son, saith he: viz. As
he standeth Mediator in our name, undertak-
king to perfect our Redemption in all points.
The Father *loveth him*, that is, doth heartily
accept his offer to do the work; and is well
pleased with him: his soul delighteth in him
and resteth upon him and maketh him in this
his Office, the *receptacle of love and grace*
and good will to be conveyed by him to be-
leevers in him.

2. That

. That for fulfilling of the Covenant of Re-
mption, the Father hath given to the Son,
s he ſtandeth in the capacity of the Me-
iator) or as he is God incarnate; (the word
ade fleſh) all authority in heaven and
rth, all furniture of the riches of grace, and
ſpirit and life with all power, and ability,
hich the Union of the Divine Nature with
e humane: or which the fulneſſe of the God-
ead, dwelling ſubſtantially in his Humane
Nature, or which the indiviſible all-ſufficien-
y and omnipotency of the inſeparable, every
here preſent *Trinity* doth import: or the
ork of Redemption can require; *the Father*
(ſaith he) *hath given all things into the Sons*
and; to wit, for accompliſhing his work.

3. Great aſſurance of life is holden forth to
ll, who ſhall heartily receive Chriſt and the
ffer of the Covenant of grace and reconcilia-
ion through him, *he that beleeveth on the Son*
(ſaith he) *hath everlaſting life*, for it is made
aſt unto him. 1. In Gods purpoſe, and ir-
evocable decree, as the beleever is a man
lected to life. 2. By effectuall calling of
im unto life by God, who as he is faithfull,
o will he do it 3. By promiſe and everla-
ting Covenant ſworn by God to give the
eleever ſtrong conſolation in life and death
pon immutable grounds. 4. By a pawn and
nſeſtment under the great ſeal of the Sacra-
ment of the Lords Supper, ſo oft as the belee-
er ſhall come to receive the ſymbols & pled-

ges

ges of life. 5. In Christ the fountain and of life, who is entered in a possession, as attorney for beleevers in whom our life is so laid up, that it cannot be taken away. 6. By begun possession of spirituall life and regeneration, and a Kingdome consisting in righteousnesse, peace, and joy in the Holy Ghost erected within the beleever, as arles of the full possession of everlasting life.

4. A fearfull certification is given, if man receive not the Doctrine concerning righteousnesse and eternall life to be had by Jesus Christ; *he that* beleeves not the Son shall not *see life*, that is, not so much as understand what it meaneth.

5. He further certifieth that if a man receive not the Doctrine of the Son of God, he shall be burdened twise with the wrath of God; once as a born rebell by nature, he shall bear the curse of the Law, or the Covenant of Works, and next, he shall endure a greater condemnation, in respect that light being come into the world, and offered to him, he hath rejected it, and loveth darknesse rather then light, and this double wrath shall be fastened and fixed immoveably upon him, so long as he remaineth in the condition of misbelief, *the wrath of God abideth on him*, saith he.

Hence may the weak believer strengthen his faith, by reasoning from this ground after this manner.

Whoso-

Whosoever believeth the Doctrine delive-
d by the Son of God, and findeth himself
ntly drawn powerfully to beleeve in him, by
t sight of life in him, and partly driven by
e fear of Gods wrath to adhere unto him,
ay be sure of right and interest to life eter-
ll through him.

But, sinfull and unworthy I, (may the weak
eleever say) *do beleeve the doctrine delive-*
d by the Son of God, and do feel my self
artly drawn powerfully to beleeve in him, by
he sight of life in him; and partly driven, by
he fear of Gods wrath, to adhere unto him.

Therefore I may be sure of my right and
nterest unto eternall life through him.

The evidences of true faith.

SO much for the laying the grounds of
faith and warrands to believe: now for
videncing of true faith by fruits, these 4.
hings are requisite. 1. That the beleever
e soundly convinced in his judgement, of
his obligation to keep the whole Moral Law,
ll the dayes of his life: And that not the
esse, but so much the more as he is delivered
y Christ from the Covenant of Works, and
urse of the Law. 2. That he endeavour to
grow in the exercise and daily practice of
godlinesse and righteousnesse. 3. That the
ourse of his new obedience run in the right
hannell, that is, through faith in Christ, and
hrough a good conscience, to all the duties

of

of love toward God and man. 4. Th… keep ſtrait communion with the foun… Chriſt Jeſus, from whom grace muſt … along for furniſhing of good fruits.

For the firſt, *viz.* To convince th… believer, in his judgement, of h… obligation to keep the Mora… Law, among many Paſſages, tak… *Matth.* 5. 16.

LEt your light ſo ſhine before men, th… they may ſee your good works, and glorif… your Father which is in heaven. verſ. 17. *Think not that I am come to deſtroy the La… or the Prophets: I am not come to deſtroy, but to fulfill.* verſ. 18. *For verily I ſay unto you, till heaven and earth paſſe, one jote or o… tittle ſhall in no wiſe paſſe from the Law, ti… all be fulfilled.* verſ. 19. *Whoſoever therefor… ſhall break one of theſe leaſt commandements, and ſhall teach men ſo, he ſhall be called leaſt in the Kingdom of Heaven: but whoſoever ſhall do and teach them, the ſame ſhall be cal… led great in the Kingdom of Heaven.* verſ. 20. *For I ſay unto you, that except your righte… ouſneſſe ſhall exceed the righteouſneſſe of the Scribes and Phariſees, ye ſhall in no caſe enter into the Kingdom of Heaven.*

Wherein our Lord

1. Giveth commandement to beleevers, juſtified by faith, to give evidence of the grace

of

God in them, before men, by doing good
rks, *Let your light ſo ſhine before men* (ſaith
that they may ſee your good works.

. He inducеth them ſo to do, by ſhewing
albeit they be not juſtified by works,
ſpectators of their good works may be
verted or edified and ſo glory may re-
nd to God by their good works, when the
neſſes thereof *ſhall glorifie your Father*
ich is in heaven.

3. He gives them no other rule for their
obedience, then the Morall Law, ſet
wn, and explicated by *Moſes* and the Pro-
ts. *Think not* (ſaith he) *that I am come to*
ſtroy the Law, and the Prophets.

4. He gives them to underſtand that the
ctrine of grace, and freedomes from the
rſe of the Law, by faith in him, is readily
ſtaken by mens corrupt judgement, as if
did looſe or ſlacken the obligation of belie-
rs to obey the commands, and to be ſub-
ct to the authority of the Law, and that
is error is indeed a deſtroying of the Law
d of the Prophets, which he will in no caſe
er endure in any of his Diſciples, it is ſo
ntrary to the end of his comming, which
ſt to ſanctifie, and then to ſave believers.
hink not (ſaith he) *that I am come to deſtroy*
e Law, and the Prophets.

5 He teacheth, that the end of the Goſpel
nd Covenant of Grace, is to procure mens
bedience unto the Morall Law, *I am come*

(ſaith he) *to fulfill the Law and the Prop*

6. That the obligation of the Morall L in all points, unto all holy duties, is per tuall and ſhall ſtand to the worlds end, t is, *till heaven and earth paſſe away.*

7. That as God hath a care of the Scri tures from the beginning, ſo ſhall he ha a care of them ſtil to the worlds end, that th ſhall *not one jote or one title of the ſubſtan thereof be taken away*, ſo ſaith the Text, *ver.*

8. That as the breaking of the Moral La and defending the tranſgreſſion thereof to no ſin, doth exclude men both from heave and juſtly alſo from the fellowſhip of the tr Kirk, ſo the obedience of the law and teac ing others to do the ſame, by example cou ſell, and doctrine, according to every man calling, proveth a man to be a true beleever and in great eſtimation with God, and wor thy to be much eſteemed of by the tru Church, *verſ.* 19.

9. That the righteouſneſſe of every tru chriſtian, muſt be more then the righteouſ neſſe of the Scribes and Phariſees, for th Scribes and Phariſees albeit they took gre pains to diſcharge ſundry duties of the Law yet they cutted ſhort the expoſition thereof that it might the leſſe condemn the Practiſe they ſtudied the outward part of the duty but neglected the inward and ſpirituall part: they diſcharged ſome meaner duties carefully but neglected judgement, mercy, and the

love

ve of God: In a word, they went about
eſtabliſh their own righteouſneſſe, and re-
ſted the Righteouſneſſe of God by faith in
ſus. But a true Chriſtian muſt have more
en all this, he muſt acknowledge the full ex-
nt of the ſpirituall meaning of the law, and
ve a reſpect to all the commandements, and
bour to cleanſe himſelf from all filthineſſe
fleſh and ſpirit, and *not lay weight upon*
hat ſervice he hath done, or ſhall do, but
oath himſelf with the imputed righteouſneſs
Chriſt, which only can hide his nakedneſſe,
elſe he cannot be ſaved. So ſaith the Text,
xcept your righteouſneſſe, &c.

The ſecond thing requiſite to evidence true Faith is, that the believer endeavour to put the rules of Godlineſſe and righteouſneſs in practice, and to grow in the dayly exerciſe thereof: holden forth, 2 *Pet.* 1. 5.

And beſides this, giving all diligence, adde to your faith vertue; & to vertue knowledge; ver. 6. *And to knowledge temperance, tience; and to patience, godlineſſe*; ver. 7. *nd to godlineſſe, brotherly kindneſſe; and to rotherly kindneſſe charity*. ver. 8. *For if theſe ings be in you, and abound, they make you hat ye ſhall neither be barren nor unfruitfull the knowledge of our Lord Jeſus Chriſt.*

Wherein 1. the Apoſtle teacheth belee-

vers, for evidencing of precious faith in th
ſelves, to endeavour to adde to their fa
ſeven other ſiſter graces: The firſt is *Vert*
or the active exercise and practiſe of all Mo
rall duties, that ſo faith may not be idle, bu
put forth it ſelf in work. The ſecond
Knowledge, Which ſerveth to furniſh *Fait*
with information of the truth to be beleeved,
and to furniſh *Vertue*, with direction what
duties are to be done, and how to go about
them prudently. The third is *Temperanc*
which ſerveth to moderate the uſe of all plea-
ſant things, that a man be not clogged there-
with: nor made unfit for any duty, where-
to he is called. The fourth is *Patience*, which
ſerveth to moderate a mans affections, when
he meeteth with any difficultie or unpleaſant
thing; that he neither weary for pains required
in well doing; nor faint when the Lord chaſti-
ſeth him, nor murmure when he croſſeth him.
The fifth is *Godlineſſe*, which may keep him
up in all the exercises of Religion, inward and
outward whereby he may be furniſhed from
God, for all other duties which he hath to do.
The ſixth is *Brotherly kindneſſe* which keep-
eth eſtimation of, & affection to all the houſ-
hold of Faith, and to the Image of God in
every one whereſoever it is ſeen. The ſeventh
is *Love*, which keepeth the heart in readineſſe
to do good to all men, whatſoever they be,
upon all occaſions which God ſhall offer.

2. Albeit it be true that there is much cor-
ruption

ion and infirmity in the godly, yet the A-
le will have men uprightly endeavouring,
doing their best, as they are able, to joyn
hese graces one to another, and to grow
he measure of exercising of them: *giving*
diligence (saith he) *adde to your faith*, &c.
. He assureth all professed beleevers that
hey shall profite in the obedience of this
ction, so they shall profitably prove the
ndnesse of their own faith, and if they
nt these graces, that they shall be found
nd deceivers of themselves, *Vers. 9.*

he third thing requisite to evidence
rue faith is, that obedience to the
aw run in the right channell, that
s, through faith in Christ, *&c.* hol-
en forth, 1 *Tim.* 1. 5.

NOw the end of the Commandment is love
out of a pure heart, and of a good con-
nce, and of faith unfained.

Wherein the Apostle teacheth these 7. Do-
ines.

1. That the obedience of the Law must
w from *Love*, and love from a *pure heart*,
d a pure heart from a good *Conscience*, and
ood conscience from *Faith unfained*, this
maketh the only right channell of good
rks. *the end of the Law is love*, &c.

2. That the end of the Law is not that
n may be justified by their obedience of it,

as the Jewish Doctours did falsly teach: it is impossible that sinners can be justified the Law, who for every transgression are condemned by the Law: *for the end of the Law is* (not such as the Jewish Doctours taught) *but love out of a pure heart*, &c.

3. That the true end of the Law, preached unto the people, is, that they, by the Law, being made to see their deserved condemnation should flie to Christ unfainedly, to be justified by faith in him; So saith the Text, while it maketh love to flow through *Faith in Christ*.

4. That no man can set himself in love to obey the Law, except in as far as his conscience is quieted by faith, or is seeking to be quieted in Christ, for the *end of the Law is love out of a good conscience and faith unfeigned*.

5. That *feigned faith* goeth to Christ without reckoning with the Law and so wants an errand; but *unfeigned faith* reckoneth with the Law, and is forced to flie for refuge unto Christ as the end of the Law, for righteousnesse so often as it finds it self guilty for breaking of the Law: *For the end of the Law is faith unfeigned.*

6. That the fruits of love may come forth *in act particularly, it is necessary*, that the heart be brought to the hatred of all sin and uncleanneſſe, and to a stedfast purpose to follow all holinesse universall; for, *the end of the Law is love out of a pure heart.*

7. That unfeigned faith is able to make the con-

ſcience good, and the heart pure, and the
n lovingly obedient to the Law: for when
riſts blood is ſeen by faith to quiet juſtice,
n the conſcience becometh quiet alſo, and
l not ſuffer the heart to entertain the love
in, but ſets the man on work to fear God
his mercy, and to obey all his comman-
nents out of love to God for his free gift
Juſtification by grace beſtowed on him:
this is the end of the Law indeed, whereby
btaineth of a man more obedience then
y other way.

ne fourth thing requiſite to evi-
ence true faith is, *the keeping of*
rait communion with Chriſt the
ountain of al grace and of all good
works: holden forth, *John* 15. 5.

Am the true vine, ye are the branches, he
hat abideth in me and I in him, the ſame
ngeth forth much fruit; for without me
can do nothing.

Wherein Chriſt in a ſimilitude from a vine
e teacheth us,

1. That by nature we are wilde barren
ers till we be changed by comming unto
riſt, and that Chriſt is that noble vine tree
ving all life and ſap of grace in himſelf, and
e to change the nature of every one that
nmeth to him, & to communicate ſpirit and
to as many as ſhall beleeve in him: *I am*
the

the Vine (ſaith he) *and ye are the branches*

2. That Chriſt loveth to have beleevers united unto him, as that they be not ſeparated at any time by unbeleefe: and that there may be a mutuall inhabitation of them in him by *faith and love*, and of him in them, by *his word and Spirit*, for he joyneth theſe together, *if ye abide in me and I in you*, as things inſeparable.

3. That except a man be ingrafted in Chriſt, and united to him by faith, he cannot do any the leaſt good works of his own ſtrength; yea, except in as far as a man doth draw ſpirit and life from Chriſt by faith, the work which he doth is naughty and null *in the point of goodneſſe*, in Gods eſtimation, *for without me* (ſaith he) *ye can do nothing*.

4. That this mutuall inhabitation, is the fountain and infallible cauſe of conſtant continuing and abounding in well-doing. For *he that abideth in me and I in him* (ſaith he) *the ſame beareth much fruit*, now as our abiding in Chriſt preſuppoſeth three things. 1. That we have heard the joyfull ſound of the Goſpel making offer of Chriſt to us who are loſt ſinners by the Law. 2. That we have heartily embraced the gracious offer of Chriſt. 3. That by receiving of him we are become the ſons of God. *Joh.* 1. 12. And are incorporated into his Myſtical body, that he may dwell in us as *his temple*, and we dwell in him as in the reſidence *of righteouſneſs and life*; ſo our abiding in Chriſt importeth other three things.

1. An

An *imploying* of Christ in all our addresses God, and in all our undertakings of whatever peece of service to him. 2. A contednes with his sufficiency, without going from him to seek righteousnesse, or life, furniture in any case, in our own or any of creatures worthinesse. 3. A fixednesse in *beleeving* in him, a fixednesse in our *imying* and making use of him, and a fixedlle in our *contentment* in him, and adhering him, so that no allurement, no tentation of than or the world, no terror nor trouble y be able to drive our spirits from firm erence unto him; or from constant avowg of his truth and obeying his commands, o hath loved us and given himself for us: d in whom not only our life is laid up, but o the fulnesse of the Godhead dwelleth boy by reason of the substantiall and personll union of the Divine and Humane nare in him.

ence let every watchfull Believer, or strengthning himself in faith nd obedience, reason after this nanner.

WHosoever doth daily imploy Christ Jesus for cleansing his conscience and affions from the guiltinesse and filthinesse of against the Law, and for inabling of him

to

to give obedience to the Law in love, he
the evidence of true faith in himself.

But I (may every watchfull beleever say) *do daily imploy Jesus Christ for cleansing my conscience and affections from the guiltiness and* filthinesse of sins against the Law: and for *enabling* of me to give obedience to the Law in love.

Therefore I have the evidence of true faith in my self.

And hence also let the sleppy and sluggish beliver reason, for his own up-stirring thus.

Whatsoever is necessary for giving evidence of true faith I must study to do it, except I would deceive my self and perish.

But to imploy Christ Jesus daily for cleansing of my conscience and affections from the guiltinesse and filthinesse of sins against the Law, and for enabling of me to give obedience to the Law in love, is necessary for evidencing of true faith in me.

Therefore *this I must study to do, except I would deceive my self and perish.*

And lastly, seeing Christ himself hath pointed this forth as an undoubted evidence of a man elected of God unto life, and given to Jesus Christ to be redeemed *if he come unto him*, that is, close Covenant and keep communion with him as he teacheth us, *Joh.6.37.* Saying, *All that the Father hath given me, shall come to me, and him that commeth to me, I will in no wise cast out.* Let every per-

son

n who doth not in earneſt make uſe of
hriſt, for remiſſion of ſin and amendement
life, reaſon hence, and from the whole pre-
iſſes, after this manner, that his conſcience
ay be wakened.

Whoſoever is neither by the Law nor by the
oſpel ſo convinced of ſin, righteouſneſſe and
dgement, as to make him come to Chriſt and
nploy him daily for remiſſion of ſinne and
nendement of life, he wanteth not only all
idence of ſaving faith, but alſo all appea-
nce of his election, ſo long as he remaineth
this condition.

But I (may every impenitent perſon ſay)
m neither by the Law nor Goſpel ſo convin-
d of ſin righteouſneſſe and judgement, as to
ake me come to Chriſt and employ him daily
r remiſſion of ſin and amendement of life.
Therefore *I want not only all evidence of*
ving faith, but alſo all appearance of my
ection ſo long as I remain in this condition.

FINIS.



